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ACCOUNT OF THE SECOND VOYAGE AND THE DEATH OF FATHER JACQUES MARQUETTE

(Relation of Rev. Claude Dablon, S. J.)

THE CHURCH ESTABLISHED

The mission of the Illinois was founded in the year 1674, after the first voyage which Father Jacques Marquet made to discover new territories and new peoples who are on the great and famous river Mississippi.

The year following, he made a second voyage in order to establish there the mission; it is that one which we are about to relate.¹

SECTION 1. NARRATIVE OF THE SECOND VOYAGE THAT FATHER MARQUET MADE TO THE ILLINOIS. HE REACHES THEM, NOTWITHSTANDING HIS ILLNESS, AND BEGINS THE MISSION OF LA CONCEPTION.

Father Jacques Marquette, having promised the Illinois on his first voyage to them, in 1673, that he would return to them the

¹ Full accounts, including Father Marquette's own letters, have been given of his first journey and have been published in former numbers of the ILLINOIS CATHOLIC HISTORICAL REVIEW. Father Marquette's own journal of his second journey has also been reproduced. That journal ended before he reached the site of his mission (the Kaskaskia Indian village at what is now Utica). Father Dablon, who was Father Marquette's superior at that time, was kept advised by Father Marquette's written account and the verbal reports of the two men, Pierre Porteret and Jacques La Castor, who accompanied Father Marquette, and wrote this relation soon after Father Marquette's death. This relation is published in full in Thwaites' *Jesuit Relations*, Vol. 59; reproduced in Kellogg, *Early Narratives of the Northwest*, p. 262.

following year, to teach them the mysteries of our religion, had much difficulty in keeping his word. The great hardships of his first voyage had brought upon him a bloody flux, and had so weakened him that he was giving up the hope of undertaking a second. However, his sickness decreased; and, as it had almost entirely abated by the close of the summer in the following year, he obtained the permission of his superiors to return to the Illinois and there begin that fair mission.

He set out for that purpose, in the month of November of the year 1674, from the Bay des Puants, with two men, one of whom had made the [*first*] voyage with him. During a month of navigation on the Lake of the Illinois [*Lake Michigan*], he was tolerably well; but, as soon as the snow began to fall, he was again seized with his bloody flux, which compelled him to halt in the river which leads to the Illinois [*Chicago River*]. It was there that they constructed a cabin in which to pass the winter [*at what is now Robey Street and the Drainage Canal*], amid such inconveniences that, his malady increasing more and more, he saw clearly that God was granting to him the favor which he had so many times besought from Him; and he even told his two companions very plainly that he would certainly die of that malady, and during that voyage. Duly to prepare his soul, despite the severe indisposition of his body, he began this so severe winter sojourn by the retreat of St. Ignatius, which he performed with every feeling of devotion, and many celestial consolations; and then he passed the whole of the remaining time in holding communion with all Heaven, having, in these deserts, no intercourse with the earth except with his two companions. He confessed them twice in the week, and exhorted them as much as his strength permitted him. A short time after Christmas, that he might obtain the favor of not dying without having taken possession of his dear mission, he invited his companions to make a novena in honor of the Immaculate Conception of the Blessed Virgin. His prayer was answered, against all human probability; and, his health improving, he prepared himself to go to the village of the Illinois as soon as navigation should open, which he did with much joy, setting out for that place on the 29th of March. He spent eleven days on the way, during which time he had occasion to suffer much, both from his own illness, from which he had not entirely recovered, and from the very severe and unfavorable weather.

PLANTING THE CHURCH

On at last arriving at the village, he was received as an angel from Heaven. After he had assembled at various times the chiefs of the nation, with all the old men, that he might sow in their minds the first seeds of the Gospel, and after having given instruction in the cabins, which were always filled with a great crowd of people, he resolved to address all in public, in a general assembly which he called together in the open air, the cabins being too small to contain all the people. It was a beautiful prairie, close to a village, which was selected for the great council; this was adorned, after the fashion of the country by covering it with mats and bear skins. Then the Father, having directed them to stretch out upon lines several pieces of Chinese taffeta, attached to these four large pictures of the Blessed Virgin, which were visible on all sides. The audience was composed of 500 chiefs and elders, seated in a circle around the Father, and of all the young men, who remained standing. They numbered more than 1,500 men, without counting the women and children, who are always numerous, the village being composed of five or six hundred fires. The Father addressed the whole body of people, and conveyed to them ten messages, by means of ten presents which he gave them. He explained to them the principal mysteries of our religion, and the purpose that had brought him to their country. Above all, he preached to them Jesus Christ, on the very eve (of that great day) on which he had died upon the Cross for them, as well as for all the rest of mankind;² when he said holy Mass. On the third day after, which was Easter Sunday, things being prepared in the same manner as on Thursday, he celebrated the holy mysteries for the second time; and by these two, the only sacrifices ever offered there to God, he took possession of that land in the name of Jesus Christ, and gave to that mission the name of the Immaculate Conception of the Blessed Virgin.

He was listened to by all those peoples with universal joy; and they prayed him with most earnest entreaty to come back to them as soon as possible, since his sickness obliged him to return. The Father, on his side, expressed to them the affection which he felt for them and the satisfaction that they had given him; and pledged

² The day referred to was Holy Thursday, April 11, 1675, just two hundred and fifty years ago now, today, April 11, 1925, as I write this note.

April 11, 1675, was the birthday of the Church in mid-America, and April 11, 1925, Easter Saturday, is the 250th anniversary of the birth of the Church in our region.—Ed.

them his word that he, or some other of our Fathers, would return to carry on that mission so happily inaugurated. This promise he repeated several times, while parting with them to go upon his way; and he set out with so many tokens of regard on the part of those good peoples that, as a mark of honor, they chose to escort him for more than thirty leagues on the road, vying with each other in taking charge of his slender baggage.

SECTION 2. THE FATHER IS COMPELLED TO LEAVE HIS ILLINOIS MISSION. HIS LAST ILLNESS. HIS PRECIOUS DEATH IN THE HEART OF THE FOREST.

After the Illinois, filled with great esteem for the Gospel, had taken leave of the Father, he continued his journey, and shortly after reached the Lake of the Illinois, upon whose waters he had to journey nearly a hundred leagues, by an unknown route, whereon he had never before travelled; for he was obliged to coast along the southern shore of the lake, having come by the northern. But his strength was so rapidly diminishing that his two men despaired of being able to bring him alive to the end of their journey. Indeed, he became so feeble and exhausted that he was unable to assist or even to move himself, and had to be handled and carried about like a child.

Meanwhile, he preserved in that condition an admirable equanimity, resignation, joy and gentleness, consoling his dear companions and encouraging them to suffer patiently all the hardships of that voyage, in the assurance that God would not abandon them after his death. It was during this voyage that he began to make more special preparations for death. He held communion, sometimes with our Lord, sometimes with His holy Mother, or with his guardian angel, or with all Paradise. He was often overheard repeating these words, *Credo quod redemptor meus vivit*; or *Maria, Mater Gratiae, Mater Dei, memento mei*. In addition to the spiritual exercise, which was read to him every day, he requested toward the close that they would read to him his meditation preparatory for death, which he carried about with him. He recited every day his breviary; and although he was so low that his sight and strength were greatly enfeebled, he continued to do so to the last day of his life, despite the remonstrance of his companions.

Eight days before his death, he was thoughtful enough to prepare the holy water for use during the rest of his illness, in his agony, and at his burial; and he instructed his companions how it should be used.

The evening before his death, which was a Friday, he told them, very joyously, that it would take place on the morrow. He conversed with them during the whole day as to what would need to be done for his burial: about the manner in which they should inter him; of the spot that should be chosen for his grave; how his feet, his hands, and his face should be arranged; how they should erect a Cross over his grave. He even went so far as to counsel them, three hours before he expired, that as soon as he was dead they should take the little hand-bell of his chapel, and sound it while he was being put under ground. He spoke of all these things with so great tranquility and presence of mind that one might have supposed that he was concerned with the death and funeral of some other person, and not for his own.

Thus did he converse with them as they made their way upon the lake, until, having perceived a river, on the shore of which stood an eminence that he deemed well suited to be the place of his interment, he told them that that was the place of his last repose. They wished, however, to proceed farther, as the weather was favorable, and the day was not far advanced; but God raised a contrary wind, which compelled them to return, and enter the river which the Father had pointed out. They accordingly brought him to the land, lighted a little fire for him, and prepared for him a wretched cabin of bark. They laid him down therein, in the least uncomfortable way that they could; but they were so stricken with sorrow that as they have since said, they hardly knew what they were doing.

A HOLY DEATH

The Father, being thus stretched on the ground in much the same way as was St. Francis Xavier, as he had always so passionately desired, and finding himself alone in the midst of these forests, for his companions were occupied with the disembarkation, he had leisure to repeat all the acts in which he had continued during these last days.

His dear companions having afterward rejoined him, all disconsolate, he comforted them, and inspired them with the confidence that God would take care of them after his death, in these new and unknown countries. He gave them the last instructions, thanked them for all the charities which they had exercised in his behalf during the whole journey, and entreated pardon for the trouble that he had given them. He charged them to ask pardon for him also, from all our Fathers and brethren who live in the country of the Outaouacs. Then he undertook to prepare them for the sacra-

ment of penance, which he administered to them for the last time. He gave them also a paper on which he had written all his faults since his own last confession, that they might place it in the hands of the Father Superior, that the latter might be enabled to pray to God for him in a more special manner. Finally, he promised not to forget them in Paradise. And, as he was very considerate, knowing that they were much fatigued with the hardships of the preceding days, he bade them go and take a little repose. He assured them that his hour was not yet so very near, and that he would awaken them when the time should come, as, in fact, two or three hours afterward he did summon them, being ready to enter into the agony.

They drew near to him, and he embraced them once again, while they burst into tears at his feet. Then he asked for holy water and his reliquary; and having himself removed his crucifix, which he carried always suspended round his neck, he placed it in the hands of one of his companions, begging him to hold it before his eyes. Then feeling that he had but a short time to live, he made a last effort, clasped his hands, and, with a steady and fond look upon his crucifix, he uttered aloud his profession of faith, and gave thanks to the Divine Majesty for the great favor which he had accorded him of dying in the Society, of dying in it as a missionary of Jesus Christ, and, above all, of dying in it, as he had always prayed, in a wretched cabin in the midst of the forests and bereft of all human succor.

After that he was silent, communing within himself with God. Nevertheless, he let escape from time to time these words, *Sustinuit anima mea in verbo ejus*; or these, *Mater Dei, memento mei*—which were the last words that he uttered before entering his agony, which was, however, very mild and peaceful.

He had prayed his companions to put him in mind, when they should see him about to expire, to repeat frequently the names of Jesus and Mary, if he could not himself do so. They did as they were bidden; and, when they believed him to be near his end, one of them called aloud, "Jesus, Mary!" The dying man repeated the words distinctly, several times; and as if, at these sacred names, something presented itself to him, he suddenly raised his eyes above his crucifix, holding them riveted on that object, which he appeared to regard with pleasure. And so, with a countenance beaming and all aglow, he expired without any struggle, and so gently that it might have been regarded as a pleasant sleep. [On May 18 or 19, 1675.]

His two poor companions, shedding many tears over him, composed his body in the manner which he had prescribed to them. Then they carried him devoutly to burial, ringing the while the little bell as he had bidden them; and planted a large Cross near to his grave, as a sign to passers-by.

When it became a question of embarking, to proceed on their journey, one of the two, who for some days had been so heartsick with sorrow, and so greatly prostrated with an internal malady, that he could no longer eat or breathe except with difficulty, be-thought himself, while the other was making all preparations for embarking, to visit the grave of his good Father, and ask his intercession with the glorious Virgin, as he had promised, not doubting in the least that he was in Heaven. He fell, then, upon his knees, made a short prayer, and having reverently taken some earth from the tomb, he pressed it to his breast. Immediately his sickness abated, and his sorrow was changed into a joy which did not forsake him during the remainder of his journey.

SECTION 3. WHAT OCCURRED AT THE REMOVAL OF THE BONES OF THE LATE FATHER MARQUETTE, WHICH WERE TAKEN FROM HIS GRAVE ON THE 19TH OF MAY, 1677, THE SAME DAY AS THAT ON WHICH HE DIED IN THE YEAR 1675. A BRIEF SUMMARY OF HIS VIRTUES.

God did not permit that a deposit so precious should remain in the midst of the forest, unhonored and forgotten. The savages named Kiskakons, who have been making public professions of Christianity for nearly ten years, and who were instructed by Father Marquette when he lived at the Point of St. Esprit at the extremity of Lake Superior, carried on their last winter's hunting in the vicinity of the Lake of the Illinois. As they were returning in the Spring, they were greatly pleased to pass near the grave of their good Father, whom they tenderly loved; and God also put it into their hearts to remove his bones and bring them to our Church at the mission of St. Ignace at Missilimakinac, where those savages make their abode.

They repaired, then, to the spot, and resolved among themselves to act in regard to the Father as they are wont to do toward those for whom they profess great respect. Accordingly, they opened the grave, and uncovered the body; and, although the flesh and internal organs were all dried up, they found it entire, so that not even the skin was in any way injured. This did not prevent them

from proceeding to dissect it, as is their custom. They cleansed the bones and exposed them to the sun to dry; then, carefully laying them in a box of birch-bark, they set out to bring them to our mission of St. Ignace.

A STRANGE FUNERAL PROCESSION

There were nearly thirty canoes which formed, in excellent order, that funeral procession. There were also a goodly number of Iroquois, who united with our Algonquin savages to lend more honor to the ceremonial. When they drew near our house, Father Nouvel, who is its Superior, with Father Peircon, went out to meet them, accompanied by the Frenchmen and savages who were there; and having halted the procession, he put the usual questions to them, to make sure that it was really the Father's body which they were bringing. Before conveying it to land, they intoned the *De Profundis* in the presence of the thirty canoes, which were still on the water, and of the people who were on the shore. After that, the body was carried to the church, care being taken to observe all that the ritual appoints in such ceremonies. It remained exposed under the pall, all that day, which was Whitmonday, the 8th of June; and on the morrow, after having rendered to it all the funeral rites, it was lowered into a small vault in the middle of the church, where it rests as the guardian angel of our Outaouas missions.

The savages often come to pray over his tomb. Not to mention more than this instance, a young girl, aged nineteen or twenty years, whom the Father had instructed, and who had been baptized in the past year, fell sick, and applied to Father Nouvel to be bled and to take certain remedies. The Father prescribed to her, as sole medicine, to come for three days and say a pater and three ave's at the tomb of Father Marquette. She did so, and before the third day was cured, without bleeding or any other remedies.³

A CONTEMPORARY APPRECIATION

Father Jacques Marquette, of the province of Champagne, died at the age of thirty-eight years, of which twenty-one were passed

³ Should Father Marquette's cause be presented at Rome three instances from this relation of Father Dablon might be competent. First, Father Marquette's restoration to health after his novena for that favor made in the Chicago cabin; next, the restoration of his companion who prayed at his grave and pressed some of the clay covering Marquette's remains, to his breast and, finally, this cure of the young girl who prayed at his grave.

in the Society—namely, twelve in France and nine in Canada. He was sent to the missions of the upper Algonquins, who are called Outaouacs; and labored therein with the zeal that might be expected from a man who had proposed to himself St. Francis Xavier as the model of his life and death. He resembled that great saint, not only in the variety of barbarian languages which he mastered, but also by the range of his zeal, which made him carry the faith to the ends of this new world, and nearly eight hundred leagues from here into the forests, where the name of Jesus Christ had never been proclaimed.

He always entreated God that he might end his life in these laborious missions, and that, like his dear St. Xavier, he might die in the midst of the woods, bereft of everything. Every day, he interposed for that end both the merits of Jesus Christ and the intercession of the Virgin Immaculate, for whom he entertained a singular tenderness.

Accordingly, he obtained through such powerful mediators that which he solicited with so much earnestness; since he had, like the apostle of the Indies, the happiness to die in a wretched cabin on the shore of Lake Illinois, forsaken by all the world. [*At what is now Ludington, Michigan.*]

We might say much of the rare virtues of this noble missionary: of his zeal, which prompted him to carry the Faith so far, and proclaim the Gospel to so many peoples who were unknown to us; of his gentleness, which rendered him beloved by all, and made him all things to all men—a Frenchman with the French, a Huron with the Hurons, and Algonquin with the Algonquins; of the childlike candor with which he disclosed his heart to his superiors, and even to all kinds of persons, with an ingenuousness which won all hearts; of his angelic chastity; and of his uninterrupted union with God.

But that which apparently predominated was a devotion, altogether rare and singular, to the Blessed Virgin, and particularly toward the mystery of her Immaculate Conception. It was a pleasure to hear him speak or preach on that subject. All his conversations and letters contained something about the Blessed Virgin Immaculate—for so he always called her. From the age of nine years, he fasted every Saturday; and from his tenderest youth began to say the little office of the Conception, inspiring everyone with the same devotion. Some months before his death, he said every day with his two men a little corona of the Immaculate Conception which he had devised as follows: After the Credo, there is said once the pater and ave, and then four times these words: *Ave*

Filia Dei Patris, ave Mater Filii Dei, ave Sponsa Spiritus Sancti, ave Templum totius Trinitatis: per sanctam Virginitatem et Immaculatum Conceptionem tuam, purissima Virgo, emunda cor et carnem meam: in nomine Patris et Filii, et Spiritus Sancti,—concluding with the *Gloria Patri*, the whole repeated three times.

He never failed to say the Mass of the Conception, or at least, when he could do so, the prayer of the Conception. He hardly meditated upon anything else day and night. That he might leave us an ever-enduring testimony of his sentiments, it was his desire to bestow on the mission of the Illinois the name of *La Conception*.

So tender a devotion toward the Mother of God merited some singular grace; and she accorded him the favor that he had always requested—to die on Saturday. His companions never doubted that she appeared to him at the hour of his death, when, after pronouncing the names of Jesus and Mary, he suddenly raised his eyes above his crucifix, holding them fixed on an object which he regarded with extreme pleasure, and a joy that showed itself upon his features; and they had, at that time, the impression that he had rendered up his soul into the hands of his good Mother.

One of the last letters that he wrote to the Father Superior of the missions before his great voyage, is sufficient evidence that such were his sentiments. He begins it thus: "The Blessed Virgin Immaculate has obtained for me the favor of reaching this place in good health, and with the resolve to correspond to the intentions which God has respecting me, since He has assigned me to the voyage toward the south. I have no other thought than that of doing what God wills. I dread nothing—neither the Nadosis, nor the reception awaiting me among the nations, dismay me. One of two things will happen: either God will punish me for my crimes and cowardice, or else He will give me a share in His Cross, which I have not yet carried since my arrival in this country. But this Cross has been perhaps obtained for me by the Blessed Virgin Immaculate, or it may be death itself, that I may cease to offend God. It is that for which I try to hold myself in readiness, surrendering myself altogether into His hands. I entreat Your Reverence not to forget me, and to obtain for me of God that I may not remain ungrateful for the favors which He heaps upon me."

There was found among his papers a manuscript entitled, "The directing Care of God over a Missionary," in which he shows the excellence of that vocation, the advantages which it affords for self-

sanctification, and the care that God takes of Gospel laborers. One sees in this little abstract the spirit of God which possessed him.

REV. CLAUDE DOBLON, S. J.,

(Written about the year 1678).

[The manuscript embodying this relation was found with the Marquette manuscripts in St. Mary's Convent, Montreal, where all three still repose.]

A TRIBUTE FROM A BIGOT TO THE EARLY JESUIT MISSIONARIES IN ILLINOIS

Benedetto Croce, the Italian historical philosopher declares that all history is contemporary history; that the very dead lie in their graves waiting to be called to explain the part they played in the history of their own day. Fantastic at this theory seems, one is inclined to believe that it is partly true when he thinks of the many writings of the early Jesuit Fathers, the first historians of Illinois, which lay so long awaiting the resurrecting hand of Reuben Gold Thwaites, who was to collect and edit them as the *Jesuit Relations and Allied Documents*. This collection was to explain many things, hitherto not understood and to correct some mistaken views. This work in the original French or Latin form together with English translations and accompanied by many notes fills seventy-three large volumes.

Mr. Thwaites stated that the history of New France was unsurpassed by any contemporary American history in richness of material and details. This we owe to the Jesuit Fathers.¹

But the question naturally arises: can we trust the works of men whose society is notorious for falsehood, intrigue and even murder? [*Does the writer joke or simply falsify? Of course the Jesuit Society is notorious for none of these things, and it would be a serious reflection upon the writer's sanity to assume that he is serious.*]

Men of much critical ability have depended upon the reliability of these early documents: George Bancroft relied upon them and Parkman cherished them in their day and in our own times such men as Thwaites and Professor Colby are fully convinced that with all the errors, crudeness and what we call exaggeration that fill the pages of the *Relations*, that nevertheless the Fathers were sincere and fully believed what they wrote. [*Surprising concession.*]

Practically all of the writing was done right in the field of labor and did not consist of afterthoughts written in ease and at leisure. The writer was often suffering from extreme heat or cold, was hungry or ill fed; slaking his thirst with the most impure water while being tortured by swarms of mosquitoes and gnats and was surrounded by all the horrors of Indian life. Suffering and danger gave rise to

¹ A paper read at meeting of Historical Society of Illinois.

irregularity of form and style, but the same wild life inspired bursts of enthusiasm that resulted in poetic lines or phrases that would do honor to the odes of any bard.

A strict application of historical criticism shows many mistakes but a growing feeling of security in depending upon the reliability of the Relations. One of the finest indications of reliability found by Thwaites was the lack of self praise on the part of the American Jesuit Missionaries. For instance, Father Bruyas wrote, "Although I have converted sixty savages as yet I have done nothing but stammer."²

The Jansenists and Recollects have accused them of much exaggeration. The latter should be excellent critics when this fault is concerned for one of their greatest priests, Father Hennepin could increase the height of waterfalls and the length of snakes, as well as travel in a canoe as fast as a modern steamer on a part of a river he had never seen. The writings of this famous missionary show these changes and impossibilities in the relation of his experiences.³ The Recollect Father Membre boldly declared that he approached the Iroquois at the side of M. Tonti, while better evidence indicates that the Father was some distance from the scene.⁴ These well proved [*the proof furnished by bigoted swivel-chair explorers*] falsehoods seem to have had no other source than the self-glorification of the author. The Jesuits do relate instances of unparalleled heroism, but they do so in a simple manner and give the glory to God, to Mary, or to some toiling, suffering brother.

There was a great deal (?) of rivalry between the Jesuits and the Fathers of the Seminary of Foreign Missions for the control of the field of southern Illinois, and although bitter things were written and said on each side, the individuals did all they could to aid one another, and a strong point in favor of their relations is the Jesuit account of the kindness to the Fathers of the Seminary substantiated by those latter Fathers themselves.

Father St. Cosme wrote, "I cannot explain to you, monseigneur, with what cordiality and works of esteem these reverend Jesuit Fathers have caressed us during the time we had the consolation of staying with them."⁵ Much of our knowledge of Indian life must

² Thwaites: Jesuit Relations. LI:13.

³ Parkman, Francis: La Salle and the Discovery of the Great West. 165.

⁴ *Ibid.* 166.

⁵ Shea, John Gilmary, St. Cosme: Voyages. 160.

depend upon the sincerity of the Jesuits, but on the other hand other writers of Indian affairs substantiate what the black gowns wrote.

Descriptions of the deer and buffalo are similar to those found in writings of later days, while the relating of how wild pigeons hid the sun as they flew reminds us of the stories of our grandfathers, who, perhaps, never read a Jesuit Relation.

The use of science in criticism proves that the Jesuits shared in the erratic beliefs of their time, but likewise this same science corroborates much of their writings. One instance is that a priest wrote that he covered his canoe and sealed his letter with a pitch that oozed from a rock. This sounds like a happy invention of the author, but geologists have found and explained the phenomenon. Another missionary described a plant as growing either in forest or prairie, that resembled a French lime, was delicious and grew on a stalk that resembled a fern. Botanists have declared this to be our common Mayapple.

Now if we believe them sincere, what explanation can be given for the difference between their holiness and the ill reputation that the Society of Jesus bears in general? [*This writer has been dead, from the neck up, for fifty years apparently. The Jesuits never had an evil reputation. Liars and charlatans slandered them because of their activities in promoting Christianity and human well-being.*]

In the first place all Jesuits believed it to be for the glory of God to further their Order, and even murder was permitted in order to accomplish this. [*This libel outranks the wildest of the Godless traducers of past centuries and displays a depth of ignorance and mendacity not heretofore exceeded.*] But there was a difference in the work of the members of the Society. The Catholic Church firmly believed that all who died unbaptized would be lost. [*A fine authority on Catholic belief.*] So there was the great mission field with thousands who would be eternally condemned if priests did not reach them. A man who could undergo Jesuit training would suffer anything to save these dying souls. The life of the Indian was simple, there was little ease, but the constant danger of death and the hope of saving lost souls inspired the missionary to lead a pure and holy life. In contrast to this, the member who was sent to royal courts fell a victim to the ease and immoralities of his surroundings. Where a gift of trinkets would win the good will of a savage, the darkest intrigue was often necessary to sway a prince or a royal lady. [*Disgusting.*]

Enthusiasm and willingness to intrigue were not the only qualities that have caused the Society of Jesus to endure trials and persecutions for almost four centuries. [*Fool!*]

The newly founded society was dedicated to fight the Reformation, but the Jesuits practiced many of the beliefs of the Protestants. They believed in education and science. When condemned by either Pope or Inquisition, instead of submitting the Jesuits endeavored to control them and often succeeded. [*Well! Did anyone ever?*]

We have touched very little upon the history of the Illinois missionaries this far, but I believe that a careful study of the philosophy and general history of the Order of Jesuits will ever give a useful background for any local doings of the black gowned Fathers and a study of their labors.

Twenty-seven Fathers and five lay brothers form the known Jesuit missionary body that served in what is the present State of Illinois. So few times have these men been named collectively that I will here give the list as found by Professor Alvord, for my period, 1673-1729.

Father Jaques Marquette	1673-1675
Father Claude Jean Allouez	1674-1688
Father Jaques Gravier	1688-1695
Father Sebastien Rale	1691-1693
Father Julien Binneteau	1696-1699
Father Pierre Francois Pinet	1696-1697 1700-1704
Father Gabriel Marest	1698-1714
Brother Alexandre	1699-
Father Joseph de Limoges	1699-1700
Brother Gillet	1702-
Brother Jean Francois Guibert	1702-1712
Father Jean Antoine Le Boullenger	1702-1741
Father Jean Mermet	1704-1716
Father Jean Marie de Ville	1702-1720
Father Charles Guymonneau	1716-1736

"In Canada not a cape was turned, nor a mission founded, nor a settlement begun, nor a river entered but a Jesuit led the way," was the comment of George Bancroft many years ago.⁶ But a fuller collection of the Jesuit writings have shown that not only in Canada, but in the present State of Illinois as well, other brotherhoods founded some of the missions and many rivers were first entered by white

⁶ Bancroft: History of the U. S. Vol. II, page 138.

men not clad in gowns of black. The writings of Father Marquette show that during the winter he spent near the present site of Chicago in his illness he cast himself upon the mercy of certain traders under a well known trader, M. Taupine, whose prosperity had been so great that he had the services of a surgeon to offer the broken missionary. So the famous courier de Bois preceded the Fathers to Illinois, although the latter must leave the first accounts written on the bosoms of her mighty rivers.

The early missionaries to our State were distinguished men in many cases before they arrived upon her soil. Every one had seen service in Canadian missions before being sent to this new field. There is evidence that this was not accidental. Father Marquette had become acquainted with some of the Illinois tribes, as they came near his Canadian mission to trade, and he wrote that he longed to make the name of Jesus known among these Southern tribes.

So the Indians of the Illinois tribes seemed superior to those of Canada and the climate appealed to Canadians, who were laymen as well as clergymen. The climate was mild and the soil fertile; a great contrast to the cold, barren land of Canada. Then, besides, the Jesuits were planning a great Jesuit Empire as they had founded in far-away Paraguay. These shrewd priests foresaw that the brotherhood that controlled the Illinois country would eventually hold sway over the great province of Louisiana as well, so only men who had stood the rigorous test of serving in Canadian missions were sent.

The missionaries desired to make as permanent settlements as possible, and to do this they did all they could to teach the red men to farm. The child of the forest and plain, however, was not so easily led to change his modes of living and the accounts of the Fathers are filled with the story of their wanderings with the tribe as they went out on their Fall hunting expeditions.

It is significant that the present flourishing cities of Chicago, Peoria and Cairo were once the sites of Jesuit missions, and although Kaskaskia, the last place to which the Mission of the Immaculate Conception was moved is only a village, after all, it was one of importance at one time.

The Jesuits loved to work together for company and the advantages of the confession. A few zealous converts were always made in each new mission, and these built the rude log chapels and the living quarters of the Fathers. The latter in turn taught the neophytes

how to lead a holy life and also instructed them in farming. The priests sometimes had their own gardens, and so good were the water-melons that they raised that one Father "ate quantities" of them.

Some of the conversions made seem to have been genuine and lasting, but many of them were of short duration. In prosperous and healthy times the Indians thought the religion of the missionary was a good thing, but during a famine or an epidemic the Father was a "bird of death."

Father Marquette seems to have held sway over his neophytes by his very gentleness while others used tact; Father Gravier became so stern that he put a wayward Indian out of the Church.

The Jesuit has often been accused of being a participant in political affairs. This was true to a large degree as the missionaries often carried messages from government authorities and the sermons to the Indians sometimes rang nearly as loudly with the praises of the king of France as they did with those of the King of Heaven. As to the Fathers being in trade they do not deny and Jesuits of high authority justified it. But the tendency in general was to wish to limit the fur trade to those peltries that were really a medium of exchange among the savages and not a means of making great traders rich. There was one traffic that the Jesuits unanimously fought, and that was the liquor trade; no matter if the Order did find a way to overcome the vow of poverty, even if it did some times pay to befriend the trader, the fearful curse of liquor was one that threatened to overthrow all the plans of a great Jesuit Empire in North America.

The fate of the Illinois Fathers is interesting: nearly every one died in the service of the Church and the Order of Ignatius Loyola. The touching story of the death of Father Marquette has now become a classic. Old Father Gravier died from the effect of a wound made by an arrow head; Sebastian Rale returned to the scenes of his early labors and met his death at the hands of British soldiers; some died from exposure and exhaustion, but it was a little beyond our period when Father Senat, the only Illinois Jesuit to be burned at stake, met his fate.

Did the Jesuits have any lasting influence upon our State? As we look at our wonderful farms it is hard to forget that a Jesuit student, Louis Joliet, foresaw the greatness of our soil and the Fathers introduced the raising of wheat as well as being pioneers in the improvement of the cultivation of corn.

We marvel at our educational system and something whispers of the mission school of long ago, the Jesuits were Illinois' first school-masters.

In church as we listen to the sweet choral strains we are borne away on the soul of music down through the ages until we hear the chanting of that old hymn of the Church Militant:

"The banners of Heaven's King advance,
The mystery of the Cross shines forth."

And we feel that the singer is a black gowned priest, for the Jesuits were our first ministers of the Gospel.

JOHN LOUIS MORRIS.

Note.--The fabled Janus was endowed with two faces and was supposed to be able to look in two directions at one and the same time. This modern Janus is more like the circus clown who attempts to ride two horses going in opposite directions.

The most conclusive evidence of malice or ignorance or both is the repetition of the fabrications and inventions, repeatedly exploded, of the first centuries after the so-called "reformation." During this period a few historians, in general, and a larger number in instances were drawn into the slime of false propaganda, and influenced by their prejudices, set down some of the then current lies as history. To use lies and slanders as propaganda is one thing, and bad enough at that, but to seek to incorporate them into history is a capital crime. For the last hundred years no historian of any merit or scholarship has given any credence to the inventions of the ignorant "evangeliste," who, with the purpose of supporting their own silly isms and building up their dissenting sects went to any length or depth of falsification.

Mr. Morris needs to be reminded that when he essays to write history he enters the realm of truth. Stale lies, especially, have no place in the domain of history. It might be well for him to remember also that the vast majority of all the people of the earth who now profess Christianity, and of all who have ever professed Christianity were and are Catholics of the same kind they always were, and of which the Jesuits are now and always since their organization have been, honored representatives, and that every time he or anyone else repeats any of these or other slanders he offers a direct insult to this vast host of his fellow men.

J. J. T.

RT. REV. JULIAN BENOIT*

HIS EARLY LIFE

Julian Benoit, the tenth of eleven children, was born in Sept-moneel, a mountain village in the great Jura range, France, on the 17th day of October, 1808.

At the early age of eight years he was sent to St. Claude, the Episcopal city, to begin his college studies. He remained there eight years, and then went to the Seminary of Vaud to begin the study of philosophy. He studied theology for one year in the Grand Seminary of Orgelet, and then at the capitol city of Lons-le-Saunier.

When the young Julian, scarcely seventeen years of age, presented himself for the study of theology at the Seminary of Orgelet, he was of very small stature and of a boyish appearance. Probably from these causes, the Superior, Very Rev. M. Genevet, having eyed him closely, asked him the mortifying question whether or not he had already made his first communion. Having completed his theological studies and not arrived at the required age for ordination, twenty-four years, he taught for one year at the "Little Seminary" of Arinthod, and the year following in the Seminary of Nozeroy. Thence he went to Lyons, where he secured a professor's position in a college, which he held four years, in the meantime also writing for a leading journal of that city. During these years he had taken the sacred orders of Sub-Deacon and Deaconship. About the close of his fourth year in this position, the Rt. Rev. Gabriel Brute, (accent acute on the e), Bishop of Vincennes, Indiana, came to Lyons in the interest of his diocese. He was stopping at the house of a merchant to whom he had letters from the merchant's brother, a Jesuit Priest on the missions of Kentucky. The young Deacon Benoit having formed the acquaintance of the American Bishop, and having at his disposal a suite of rooms, invited the Prelate to make his home with him during his stay in Lyons, which was about two weeks. During this time the young host became quite charmed with his guest. He saw in him great learning and sanctity. On the last day of this visit he accompanied the Bishop to Fourviere, a place of pilgrimage near Lyons, and having served the Bishop at Mass told the Prelate if he could be of any use to him in America he cheerfully offered him his services. The Bishop replied to him. You are a spoiled child. All I could

*Monsignor Benoit ministered in Old St. Mary's, Chicago, in 1830-40.

give you in my diocese would be corn bread and bacon. To which the young man answered: If you can endure that, why not I, and if you have accustomed yourself to such hardship I will soon get used to it. Hereupon the necessary permissions were obtained from Bishop de Chamod, of St. Claude, and the young Deacon was soon on his way westward, exchanging a home in his native France for one in the New World. Bishop Brute at this time had but two priests in his diocese, which embraced all of Indiana and a greater part of eastern Illinois.

EMIGRATES TO AMERICA

He set sail at Havre de Grace, June 1st, 1836. After a long and tedious voyage (on a sail vessel of course) of fifty-two days, he reached New York. After a few months at St. Mary's Seminary, under the care of the Fathers of St. Sulpice, Baltimore, he received the orders of holy Priesthood by the Saintly Bishop Brute, on St. Mark's day, 1837. The ordination took place at the old Mountain Seminary, of Emmitsburg, Maryland.

STARTS FOR INDIANA

Succeeding the day of ordination, the new church of Fredricktown was dedicated, Father McElroy being the pastor. There was quite a gathering of great church men on the occasion, with all of whom the young ecclesiastic had the honor of becoming acquainted. Rt. Rev. Bishop England, of Charleston, preached, as did also the Rev. John Hughes, Pastor of St. John's Church, Philadelphia, afterwards Bishop and Archbishop of New York.

Bishops Brute, Purcell, Rev. Father Reynolds, Pastor of a church in Louisville, and afterwards Bishop of Charleston, and Father Benoit, after the dedication services started on their journey over the mountains by stage to Wheeling, where they took the Ohio River to Cincinnati.

At that time Cincinnati had two Catholic Churches, St. Xavier's Cathedral, and Holy Trinity, of which Father Henni, afterwards Bishop and Archbishop of Milwaukee, was pastor. After a sojourn here of three days the journey was continued to Vincennes which was reached in the year 1837.

Rev. Julian Benoit was at once appointed to Leopold, near Evansville, and as the Wabash and Erie Canal was then being constructed, he was also to look after the spiritual wants of the men on these public works.

After a time here, he was sent to Rome, on the Ohio River, where he remained one year, after which he was sent to Chicago, Illinois, as an assistant to a Reverend Father O'Meara.

From Chicago he attended Lockport, Joliet, and several other of the canal towns along the line. He was recalled and again sent to Leopold, his first Mission. After three and a half years of labor on these missions, for which time he had received the munificent salary of \$63.00, he was sent to Fort Wayne, where he arrived April 16, 1840.

ARRIVED AT FORT WAYNE

At Fort Wayne he found a frame church rudely built, not plastered, with a few rough boards for benches. The dimensions of the building were 35 x 65 feet and a debt rested upon it of \$4,367. Half the present Cathedral Square had been purchased for the church, but had not been paid for. In the course of time, under the management of Father Benoit, the other half of the square was secured and the whole block paid for. During the first six months of his stay in Fort Wayne Father Benoit boarded with Francis Comparet, after which time he rented a small frame building and began his own house-keeping.

At this time his missionary work extended in and beyond Fort Wayne to the present Academy, Besancon, Hesse Cassel, New Haven, Decatur, LaGro, Huntington, Columbia City, Warsaw, Rome City, and Lima (Lagrange County), Girardot Settlement and Avilla, going on sick calls as far as Muncie. It should be borne in mind that the only way then to reach these places, except a few canal towns, was on horseback.

Help was sent him, as the labor was too great for one priest, and his first assistant was Father Hamion, who died in 1842. The next was Father Rudolph, who came here in the autumn of the same year.

VISITS EUROPE

In 1841 Father Benoit visited Europe. On his return he brought Father Rudolph, whose name was just mentioned, who remained three years, and afterwards became the founder of the famous convent and church buildings at Oldenburg. He has gone to his reward. He also brought with him 25,000 francs, a donation from parties in Alsace to the Sisters of Providence in Vigo County.

The canal between Fort Wayne and Lafayette was begun in 1835. In 1840 it was continued to the Ohio line. The Maumee fever was

ravaging among the laborers and calls were frequent for the clergy, who endured a good many hardships on these sick calls. Many of the men died from the effects of this sickness. Sometimes their visits to the sick took the priests as far east as Defiance. Father Benoit was twice asked by Bishop Purcell of Cincinnati, to attend the spiritual wants of Catholics at Defiance, particularly sick people; Father Benoit represented to the Ohio Bishop the great burden already upon him; an appeal was made to Bishop Brute, who forthwith added the new charge to Fort Wayne, and the orders were at once obeyed with cheerfulness.

During the digging of the canal the State Treasury became depleted and the laborers were paid in due bills. When the State cashed these, Father Benoit was very gratefully remembered by the men because of his services among them. The contractors were foremost in this generous recognition.

In 1845 he brought three Sisters of Providence to Fort Wayne from St. Mary's, Vigo County, who opened a school shortly afterwards. Their humble beginning in the work which their benefactor so blissfully planted, has since grown to great magnitude. He furnished their house completely. Later on he helped build the north wing, and in 1883 gave them towards erecting the south wing of the present building the munificent sum of \$5,000.

He also opened a school for boys, in a shop on the corner of Jefferson and Clinton Streets, where he afterwards built the present brick structure for the purpose it serves, built it as he did the old Episcopal residence on Calhoun Street which afterwards gave way to Library Hall, out of his own funds. He also erected the present Episcopal dwelling, toward which the diocese contributed about \$2,000, he furnishing the house completely and expending about \$14,000 upon it.

HIS WEALTH

At this juncture it is well to state that Father Benoit made some prudent, and in some instances, rather venturesome investments and speculations in real estate about the opening of the late civil war. From these investments grew his handsome fortune, all of which he sought to dispose of before his death. To a few only is it known what a large amount he gave in secret charity to worthy persons. One instance is known to his Bishop where, during the course of one year, he divided quietly nearly \$2,000 to deserving poor people who had made their wants known to him. A short time before his death

he gave St. Joseph Hospital the sum of \$2,000, and five days before his demise, he gave Father Bramnar \$400, to be expended by the St. Vincent de Paul Society for the poor of Fort Wayne.

THE MIAMI INDIANS

The remnants of the old Fort Wayne still stood when Father Benoit came to the village of the same name. The old Council House of the Miami Tribe of Indians still remained. It stood on East Main street a little west of the Fort. The place was frequented by the Miamis who lived in Northern Indiana, about Fort Wayne, Huntington and Peru. They had a War-Chief and a Peace-Chief. The name of the first was Godfrey who died in 1840, just previous to Father Benoit's reaching Fort Wayne. The name of the Peace-Chief was John B. de Richardville who lived until the Autumn of 1841. He was called the Tallyrand of the Miamis, because of his shrewdness both among his own people and among the whites.

At the death of Chief de Richardville Father Benoit was at Vincennes attending an ecclesiastical retreat. The Chief asked repeatedly during his sickness for the clergyman of whom we write, but he died without seeing him again; he received the last rites of the Church however at the hands of Rev. Michael Clark, then stationed as Lafayette, and was buried just south of the old frame church. When the Cathedral was begun, the remains and monument of the Chief were transferred to a new graveyard. The wealth of Chief John de Richardville was supposed to be \$200,000, and of this he had promised to give Father Benoit \$20,000 before he died, but being away from home on the occasion of the chief's death he never received the gift, in place of which however the Chief's children gave the clergyman a section of land west of Marion, Indiana, which sold at the time for \$3,000.

CONFIDENCE OF THE INDIANS IN FATHER BENOIT

As is pretty well known the United States Government bought the Indian lands hereabouts and paid for them in annual instalments. On the occasion of these payments the post-traders were on hand to present their claims for merchandise sold to these Aborigines. At every payment the Indians invariably insisted that Father Benoit count their money, and that he should be present when the post-traders presented their bills. In one of these instances Father Benoit caused to be deducted from the amount asked by unscrupulous traders the sum of \$75,000. This act created no good will on the part of the

losers and whilst a person was employed to make the Priest's days few, the scheme was betrayed, the man was told to leave the place within fifteen minutes, and he complied.

HE ACCOMPANIES THE INDIANS

In 1848 the Indians received orders from the Government to leave their reservations about Fort Wayne and go to the territory of Kansas. They numbered about eight hundred and were led by Chief Lafontaine, whom together with his wife and children Father Benoit had received into the Church. The Indians however refused to leave unless Father Benoit would go with them. But Bishop De la Hilandiere refused to consent, desiring that Father Benoit should not leave his congregation. Finally the Government sent on some troops. The Captain called upon the Rev. Father and begged of him to lead the Indians away peaceably, for unless you go with them, said he, they will not go, and I will be obliged to hunt them down like wild beasts and kill them. Upon these representations Father Benoit secured the services of Father Neyron, the only survivor of the band of twenty-two Priests that came to Indiana when Father Benoit came, and started on his tour to please the Indians and save bloodshed. The tribe started overland, in the summer of 1849, and Father Benoit went by canalboat to Cincinnati, thence over the Ohio and Mississippi to St. Louis, where he took the stage for the present Kansas City. He finally reached the reservation marked out for the Indians by the Government, and stayed in the encampment with his beloved children of the forest about two weeks. He returned home by stage the entire route, travelling nine days, day and night, in one continuous trip. Out of six persons in the group he was the only one to endure the hardships of the trip in one continuous journey.

A VISIT FROM FATHER BADIN

Father Badin, the first Priest ordained in America, at that time Vicar General of Bardstown and Cincinnati, came upon a visit to Father Benoit (year not remembered) and remained with him for six months. The proto-Priest was then eighty years of age. Father Benoit's house being but a poor frame building and the winter coming, the venerable guest to escape the rigors of winter left for Cincinnati. Father Badin had visited Fort Wayne though much earlier, and it may be of interest here to give a copy from his own handwriting of the record of a baptism and interment, the first on

record in the Church annals of Fort Wayne. The record of baptism is translated from the French and reads as follows:

Fort Wayne, Diocese of Bardstown.

On the 23rd day of January, 1831, I, the undersigned Missionary Priest, baptised Peter David, born the 5th of October, 1830 of the civil marriage of Peter Gibaud and Mary Gibaud. The sponsors are John Baptist Becket and Theresa Duret, his wife.

Steph. Theod. Badin,
V. G. of Bardstown and Cincinnati.

His first record of burial is translated from the Latin and is as follows:

On the 23rd of January, 1834, I gave christian burial to Richard Doyle, aged 40 years, a hibernian from the Diocese of Ferns, who died suddenly the day previous, six miles from this village.

Stephen Theodore Badin,
Missionary Apostolic,
Vicar General of Bardstown.

FATHER BENOIT'S FIRST RECORDED BAPTISM IN FORT WAYNE

The first baptism recorded by Father Benoit reads thus:

I, the undersigned, this 29th day of the month of April, 1840, baptised James, legitimate son of Mark Carty et Mary Ryan, born the 27th day of the month of June, 1839. The sponsors were John Ryan and Mary Crawly.

(Signed) J. Benoit.

It may be proper here to mention that his last public function was the burial of Peter Henry, on which occasion he sung a Requiem Mass (following the text with difficulty because of his poor eyesight), September 9th, 1884.

FATHER BENOIT GOES TO NEW ORLEANS

In 1853 whilst Bishop de St. Palais was in Europe, Father Benoit obtained permission from the Vicar General of the Diocese to go to New Orleans, but upon the Bishop's return he was recalled. He went to New Orleans again in 1860 and remained there about seven months. On each occasion of his stay in that city he preached in his native tongue the Lenten Sermons in the Cathedral. His visit on this last occasion was to solicit funds for the building of the Fort Wayne Cathedral.

THE NEW DIOCESE OF FORT WAYNE

In 1857 the Diocese of Fort Wayne was established out of that of Vincennes. The new Diocese comprises that part of Indiana north

of the southern boundary of Warren, Fountain, Montgomery, Boone, Hamilton, Madison, Delaware and Randolph Counties. Rt. Rev. John H. Luers was appointed First Bishop and consecrated January 10th, 1858. Whilst Father Benoit had the privilege of returning to the diocese of Vincennes, and even had an urgent invitation to join the diocese of Cleveland he preferred to remain in Fort Wayne.

BUILDING OF THE CATHEDRAL

Just previous to his last visit to New Orleans he left \$1,000 with the building committee, Messrs. Henry Baker, Michael Hedekin, Morris Cody and Jacob Kintz, who, under his directions laid the foundation of the present Cathedral. Upon his return from New Orleans Father Benoit together with the gentlemen above named began gathering a subscription for the new edifice. During the several months devoted to this work they raised a list for \$18,000 of which \$4,000 never were paid. About the time the building was completed a fair was held which netted \$2,600. The building was begun in 1860. The Corner Stone was laid on Trinity Sunday by Rt. Rev. Bishop Luers, and the sermon preached by Most Rev. Archbishop Purcell. The first brick was laid July 10th. In the autumn of 1861 the building was finished and dedicated.

The architects of the Church were Rev. Julian Benoit and Mr. Thomas Lau. The brick work was done by Contractor James Silver, and the carpenter work by Thomas Lau. The cost of the Church exclusive of the Pews, Organ, and Altars, was \$54,000. The organ cost \$3,000, the Main Altar \$1,200, Pulpit nearly as much, and the Bishop's Throne \$700. The large Candlesticks on the main Altar were made to order in Paris, and cost 4,500 francs. An exact fac-simile of these was afterwards placed in the famous Church of the Madeline in Paris.

From the above statements the knowledge can be readily obtained what a handsome balance stood to this great Pastor's credit in building the Cathedral.

HE VISITS EUROPE

In the Autumn of 1865 Father Benoit started on his second visit to Europe and was absent thirteen months, of which he spent four and a half months in Rome. He was a frequent visitor to the office of Cardinal Barnabo, with whom he transacted business for different parts of France and America. He twice had a private audience with Pius the Ninth.

On this visit to France he was offered the position of Vicar General of the Diocese of St. Claude, a city within a few miles of his birth-place, his native Diocese which he exchanged twenty-eight years previously for a life of hardship and toil in the service of God and man in the wilds of North America. But he preferred to return to the people whose language he labored to acquire and whose customs he made his own in order to lead souls to the Redeemer of man.

In 1874 he went to Europe as a member of the First American Pilgrimage, this being his third trip out across the Atlantic. He was absent from May till September. Rome, with her celebrated Shrines and Hallowed Spots was the objective point of these Pilgrims from North America. This visit was made shortly after the spoliation and sacking of Rome by Victor Emanuel.

Father Benoit on this occasion visited the mountain home of his boyhood days. His father and mother though were no longer among the living. They died in 1852, ten years after his first visit from America.

VICAR GENERAL, ADMINISTRATOR, AND THEOLOGIAN TO THE NATIONAL COUNCIL OF BALTIMORE

Father Benoit's first appointment as Vicar General was in 1852, for the Diocese of Vincennes. When Bishop Luers took charge of his new Diocese, he appointed Father Benoit his Vicar General. During Bishop Luers' visit to Europe in 1865 the Very Rev. Julian Benoit was appointed Administrator of the Diocese.

In 1866 during the session of the Second Plenary Council of Baltimore Vicar General Benoit was honored with the office of Theologian to the Council by Bishop Luers.

At the death of Bishop Luers, June, 1871, Very Rev. J. Benoit became Administrator of the Diocese until the consecration of the new Bishop, Rt. Rev. Joseph Dwenger, the present incumbent, April 14th, 1872.

He was also Theologian at the four Provincial Councils of Cincinnati. He did not attend the fifth, held in 1882, because of his advanced age.

Shortly after Bishop Dwenger took charge of his new field of labor, he continued in office as his Vicar General him to whose life this sketch is devoted, and whilst the Bishop was away from his Diocese paying his decennial visit to Rome in 1883, Father Benoit was, by the Bishop, appointed Administrator of the Diocese.

PAPAL PRELATE

Very Rev. Julian Benoit was signally honored on the 12th of June, 1883 by the present Pope, Leo the Thirteenth. When Bishop Dwenger was waited on by the Clergy of his Diocese just previous to his departure for Rome, he was asked to convey to His Holiness the desire of the Clergy of the Fort Wayne Diocese, to see Father Benoit invested with the Purple and receive the honors and title of Monsignor. Whilst the Bishop told his Clergy that such had already been his own plan, he heartily concurred in their wishes and would cheerfully present them to the Holy Father. In accordance with the above telegram from Rome to Father Benoit, on the date above named, informed him of the honor bestowed upon him, and the Papal Brief was received shortly afterward.

FATHER BENOIT INVITED TO THE THIRD PLENARY COUNCIL OF BALTIMORE

Previous to the opening of the Third Plenary or National Council of Baltimore which was held during parts of November and December of last year, Monsignor Benoit was invited by Bishop Dwenger to accompany him to the Council, and he was invited also by Archbishop Gibbons, at first through his secretary, and a second time through an autograph letter of the Archbishop and Apostolic Delegate. His great age however and his loss of hearing prevented him accepting the several proffered invitations.

A BROKEN HEART

This is perhaps as suitable a place as any in this hurriedly written sketch to say that Father Benoit had many hardships to endure in his early days in America. After he had been in the country about three years he begged of Bishop Brute to permit his return to France and to say farewell to America. When the good Bishop represented to him the great need in Indiana of Priests, and his own approaching dissolution he asked the young Father not to cast upon his conscience any such burden as would be the case if he granted this request. Don't let me go into the presence of God with the guilt of having allowed you to return to your beloved France from the face of so much work that is to be done in the New World.

Could anybody at that time have foretold the young Priest that all these years he has lived were before him, he would have placed himself at the foot of a tree somewhere in the great dismal and unbroken American forest to die of a broken heart.

DECLINES A BISHOPRIC

When in 1871 he learned to a certainty that among the three names forwarded to Rome from which one should be selected the next Bishop of Fort Wayne his own was strongly urged, he wrote to the Eternal City and presented his reasons why he did not desire the appointment. Among other things he stated his advanced age, his feebleness and rapidly declining strength, adding that propaganda could spare itself much unnecessary work by overlooking his name in the case entirely, that he could not under any circumstances consent to accept any such position.

PROVIDENCE

As an occasional instance of the kindness of Divine Providence he related a few days previous to his death the two following edifying and touching illustrations: In the long years ago Father Benoit was called to visit a Mrs. G., old, blind, and suffering from cancer in the breast. When leaving the sick person he told her to give herself no anxiety about sending for him. I will see you again said he before you die. Some months afterwards Father Benoit upon retiring for the night, could not compose himself to sleep. The thought of his promise to Mrs. Guerin continually troubled him. At two o'clock of that night he arose, saddled his horse and traveled over a distance of twelve miles, to carry the comforts of Holy Church to the invalid. He found the patient very low, administered the last rites and turned homeward. He had gone scarcely two miles when the woman had slept the sleep of death.

ANOTHER ILLUSTRATION

In 1839 Father Benoit started from Vincennes to Chicago on horseback. About two o'clock in the afternoon he came to a fork in the road, and took the way to his left. Having gone about four miles he saw a little log cabin and a man close by. He asked if on the right way to his destination, and was told that he must turn back four miles and take the other road. He found that he must then go ten miles farther before finding another house. He consequently asked shelter for the night but received the reply that the cabin was small, the family large and the mother very sick, consequently they could not accommodate him. Father Benoit then told the man that if he would take care of his horse, he would be quite content with any small corner of the cabin. Finding that he would be so easily contented he was told to stay. When preparing to retire he found

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old fashioned bed-curtains some Catholic and inquired whether the family be in the affirmative. Finally he asked the like to see a Priest. I would indeed she where to find one. Father Benoit told her of a Priest for her if such be her wish, far distant, and finally made his identity poor soul can be better imagined than years, she said, I have prayed to God not to see a Priest and receive before my last hours of life the comforts of my holy religion, on my way to eternity. O how good is God is his Providence." Father Benoit taught catechism that night in that little cabin until one o'clock. He continued the instructions next day until afternoon, and on the following morning offered the Holy Sacrifice, administered first communion to the children and the viaticum to the sick mother. Just after breakfast that morning when a preparing to continue his journey back to the division in the road from which the good Father had strayed, the soul of that mother winged its way from its cabin home in the forest to a better land beyond the skies.

SICKNESS AND DEATH

Father Benoit complained during the month of November of a severe pain in his left ear, and from the ear he thought the pain led to his throat. He would not consent to having a physician called, even though the pain became intensified. Upon Bishop Dwenger's return from the Baltimore Council, the malady growing worse, the Bishop concluded to send for Dr. Dills, who came and examined the ear found nothing wrong with it. Examining the throat he soon discovered however that the venerable Father was afflicted with a disease that would end his days. Dr. Dills on his second visit brought with him Drs. Woodworth and DeVilbess and the three pronounced the case cancer of the throat. Father Benoit was not slow to discover what the doctors pronounced of him, and with a calm and deliberate spirit of resignation he began to prepare for his final dissolution. If Providence desires to take me by the throat, he jocosely remarked, then God's will be done.

An altar was erected in his room and for a few times he still felt able to offer the Holy Sacrifice of the Mass. Owing to the weakness of his eyes, he had received, some time in November, permission from Rome to use a Votive Mass of the Blessed Virgin from memory. The

last time that this servant of God offered the Sacrifice of the New Law was on Sunday morning, January 11th. On Friday morning, January 23rd, the Right Reverend Bishop offered Mass in the room of the saintly Vicar General at which the man devoutly assisted the last time upon earth. The evening preceeding, January 22nd, he was with the household at tea, and spent a half hour with several of the visiting and home Clergy in the Bishop's room, from which he returned to his own apartments never to leave them in life.

His sufferings from the time increased, yet he bore all in that calm resignedness to God that is characteristic only of a holy soul that has schooled itself in virtue and devotion to God.

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PAPAL PRELATE

Very Rev. Julian Benoit was signally honored on the 12th of June, 1883 by the present Pope, Leo the Thirteenth. When Bishop Dwenger was waited on by the Clergy of his Diocese just previous to his departure for Rome, he was asked to convey to His Holiness the desire of the Clergy of the Fort Wayne Diocese, to see Father Benoit invested with the Purple and receive the honors and title of Monsignor. Whilst the Bishop told his Clergy that such had already been his own plan, he heartily concurred in their wishes and would cheerfully present them to the Holy Father. In accordance with the above telegram from Rome to Father Benoit, on the date above named, informed him of the honor bestowed upon him, and the Papal Brief was received shortly afterward.

FATHER BENOIT INVITED TO THE THIRD PLENARY COUNCIL OF
BALTIMORE

Previous to the opening of the Third Plenary or National Council of Baltimore which was held during parts of November and December of last year, Monsignor Benoit was invited by Bishop Dwenger to accompany him to the Council, and he was invited also by Archbishop Gibbons, at first through his secretary, and a second time through an autograph letter of the Archbishop and Apostolic Delegate. His great age however and his loss of hearing prevented him accepting the several proffered invitations.

A BROKEN HEART

This is perhaps as suitable a place as any in this hurriedly written sketch to say that Father Benoit had many hardships to endure in his early days in America. After he had been in the country about three years he begged of Bishop Brute to permit his return to France and to say farewell to America. When the good Bishop represented to him the great need in Indiana of Priests, and his own approaching dissolution he asked the young Father not to cast upon his conscience any such burden as would be the case if he granted this request. Don't let me go into the presence of God with the guilt of having allowed you to return to your beloved France from the face of so much work that is to be done in the New World.

Could anybody at that time have foretold the young Priest that all these years he has lived were before him, he would have placed himself at the foot of a tree somewhere in the great dismal and unbroken American forest to die of a broken heart.

DECLINES A BISHOPRIC

When in 1871 he learned to a certainty that among the three names forwarded to Rome from which one should be selected the next Bishop of Fort Wayne his own was strongly urged, he wrote to the Eternal City and presented his reasons why he did not desire the appointment. Among other things he stated his advanced age, his feebleness and rapidly declining strength, adding that propaganda could spare itself much unnecessary work by overlooking his name in the case entirely, that he could not under any circumstances consent to accept any such position.

PROVIDENCE

As an occasional instance of the kindness of Divine Providence he related a few days previous to his death the two following edifying and touching illustrations: In the long years ago Father Benoit was called to visit a Mrs. G., old, blind, and suffering from cancer in the breast. When leaving the sick person he told her to give herself no anxiety about sending for him. I will see you again said he before you die. Some months afterwards Father Benoit upon retiring for the night, could not compose himself to sleep. The thought of his promise to Mrs. Guerin continually troubled him. At two o'clock of that night he arose, saddled his horse and traveled over a distance of twelve miles, to carry the comforts of Holy Church to the invalid. He found the patient very low, administered the last rites and turned homeward. He had gone scarcely two miles when the woman had slept the sleep of death.

ANOTHER ILLUSTRATION

In 1839 Father Benoit started from Vincennes to Chicago on horseback. About two o'clock in the afternoon he came to a fork in the road, and took the way to his left. Having gone about four miles he saw a little log cabin and a man close by. He asked if on the right way to his destination, and was told that he must turn back four miles and take the other road. He found that he must then go ten miles farther before finding another house. He consequently asked shelter for the night but received the reply that the cabin was small, the family large and the mother very sick, consequently they could not accommodate him. Father Benoit then told the man that if he would take care of his horse, he would be quite content with any small corner of the cabin. Finding that he would be so easily contented he was told to stay. When preparing to retire he found

upon the walls back of the old fashioned bed-curtains some Catholic pictures. He turned back and inquired whether the family be Catholic. He was answered in the affirmative. Finally he asked the sick woman if she would like to see a Priest. I would indeed she answered, did I but know where to find one. Father Benoit told her he could secure the services of a Priest for her if such be her wish, told her there is one not far distant, and finally made his identity known. The joy of that poor soul can be better imagined than pencilled. "For seventeen years, she said, I have prayed to God not to let me die till I should see a Priest and receive before my last hours of life the comforts of my holy religion, on my way to eternity. O how good is God is his Providence." Father Benoit taught catechism that night in that little cabin until one o'clock. He continued the instructions next day until afternoon, and on the following morning offered the Holy Sacrifice, administered first communion to the children and the viaticum to the sick mother. Just after breakfast that morning when a preparing to continue his journey back to the division in the road from which the good Father had strayed, the soul of that mother winged its way from its cabin home in the forest to a better land beyond the skies.

SICKNESS AND DEATH

Father Benoit complained during the month of November of a severe pain in his left ear, and from the ear he thought the pain led to his throat. He would not consent to having a physician called, even though the pain became intensified. Upon Bishop Dwenger's return from the Baltimore Council, the malady growing worse, the Bishop concluded to send for Dr. Dills, who came and examined the ear found nothing wrong with it. Examining the throat he soon discovered however that the venerable Father was afflicted with a disease that would end his days. Dr. Dills on his second visit brought with him Drs. Woodworth and DeVilbess and the three pronounced the case cancer of the throat. Father Benoit was not slow to discover what the doctors pronounced of him, and with a calm and deliberate spirit of resignation he began to prepare for his final dissolution. If Providence desires to take me by the throat, he jocosely remarked, then God's will be done.

An altar was erected in his room and for a few times he still felt able to offer the Holy Sacrifice of the Mass. Owing to the weakness of his eyes, he had received, some time in November, permission from Rome to use a Votive Mass of the Blessed Virgin from memory. The

last time that this servant of God offered the Sacrifice of the New Law was on Sunday morning, January 11th. On Friday morning, January 23rd, the Right Reverend Bishop offered Mass in the room of the saintly Vicar General at which the man devoutly assisted the last time upon earth. The evening preceding, January 22nd, he was with the household at tea, and spent a half hour with several of the visiting and home Clergy in the Bishop's room, from which he returned to his own apartments never to leave them in life.

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John, and Henrietta, of St. Augustine's Academy, Mrs. Legraw and Miss Rousset.

The Bishop of Nashville lead in the reading of the touching prayers of the ritual, the others responding, whilst the Bishop of Fort Wayne held the hands of the expiring pioneer Priest clasping the crucifix, the image and cross of his Savior; for whom he labored on earth and whom he looked to as his reward in Heaven.

The last sacrament had been administered to him at his own request, in the full enjoyment of his mental faculties by Rev. A. Messman, of St. Peter's Church.

Thus passed from its earthly home the spirit of Julian Benoit—softly as the ripened fruit is detached from the parent bough, gently as the zephyr breeze is wafted o'er the balmy vale of Agra. Yea, still more gently and with better fragrance did the sweet soul of Julian, on the eve of the day dedicated to his patron Saint, pass to fruition in its heavenly home.

THE MIGRATION OF A FAMILY

THE FAMILY TREE¹

The history of the human race records occasionally great movements of people, vast migrations of groups or tribes or nations. The great westward movement which peopled the western hemisphere with Europeans and made the nations of these two continents is perhaps the most immediately significant to us. We are accustomed to talk glibly of migrations, of immigrants, of Americanization, of melting-pots; but frequently it means little because discussion of people in the mass is usually indefinite and pointless. When numbers of people are moved by similar motives or driven by the same circumstances to act in unison, the effect in perspective is a great mass motion. But on analysis it may be found that the individuals are prompted by the same instinctive self-interest that prompts their other actions. We say great numbers of people came from Ireland and settled in the Middle West. Some may add that they have contributed to the material welfare of the nation by providing farmers and workers in the cities, by giving to the world producers in many lines. If we examine one unit, one family, of that vast migration, we may come to an explanation of how the West was peopled, how this part of the nation grew so rapidly, and with such a diversified population. We may also find some reason why our ancestors could build States, could break a way into the unknown, could be pioneers, while their softer descendants have much ado to keep within the smooth grooves of their daily lives.

If we follow the family and fortunes of Owen and Cecelia McAlpin, we shall see how this small unit has dispersed itself through the Mississippi Valley and beyond. We shall find that their living descendants number today one hundred twenty-one and are scattered over the western half of the continent. The story must chiefly concern Cecelia McAlpin for two reasons: she lived the longer and by her mere presence could influence her family more than could her deceased husband, and some of the events which are a part of the family tradition show her to be a woman of more than ordinary courage and enterprise.

Cecelia Gibbon was born in Glencastle, County Mayo, Ireland, in 1790. She was the daughter of Dominic Gibbon and was one of

¹ This excellent study is published partially as a reward for the research and industry exhibited and partly as an example of geneological portraiture.—Ed.

seven children. Since the seat of the ancient family of Gibbon was Mayo, she probably belonged to that old sept. She married Owen McAlpin, a native of Galway. He was a tailor and a town man to whose disposition and temperament farm life was never agreeable. They made a home for themselves near Newport and lived there until 1831.

The reason for their leaving Ireland need not be dwelt on here. Their circumstances were not very different from most of their countrymen, and there is no doubt that they had reason enough to leave Ireland. The economic necessity was certainly strong, but others surely must have been present. We shall never know now the inner motives of these people, the appeal that America made to them. They were dissatisfied at home and had the courage to wander forth. That their reason had nothing to do with political questions is evidenced by the fact that they settled in Canada first.

Like most of the Irish, Cecelia McAlpin had a deep affection for the "old country," which in her last years led her to dwell in memory over the old scenes and relate stories of her youth. She loved to tell her grandchildren how when she and her husband determined to leave and were ready, there was a great crowd of their neighbors and friends who came to wish them well. The light of memory lit up her faded eyes as she recalled the faces in that group, the cries and keenings of the fearful and the timid, the latent longings of the young and venturesome, the sorrowful affection of sincerely grieving friends. They were a day's journey on foot from the port and most of the day the procession followed with many tears. She was well nigh heartbroken when they had to turn back and leave her, but her path lay before her and she followed it unfalteringly. She was not a very young woman, and the misgivings and cautiousness of maturity may have dimmed the confidence she had in the enterprise, but her dauntless spirit sent her forth.

The journey to Montreal was made, of course, in a sailing vessel and lasted six weeks. There was one unusually severe storm, and John, the youngest child, aged two, made some such remark as this: "The Lord will take care of us,"—in Gaelic. So they brought with them an abiding faith that was natural of expression to a mere baby. In Montreal they stayed for a while until they found and secured the land that was their goal. It was located in the vicinity of Three Rivers, in the Quebec Province, and there the family settled. In December of that year, 1831, the youngest child of the family was born. The father of the family was not suited to farm life, and that together with the rigors of several Canadian winters so discouraged

the group that they determined to move South. They had learned of the success of some of their countrymen in southern Indiana where timber land was very valuable, and in the Fall of 1837 they left their farms and journeyed south.

By this time what substance they had was dissipated. The cost of bringing a family across the ocean, of buying land and farm equipment, with the added losses of indifferent success had depleted their sum. The older boys were now sixteen and eighteen and were able to do a man's work, but the severity of the climate made them yield. Having once made a journey across the trackless ocean, the prospect of an overland trip seemed to offer no greater difficulty. The first winter was spent in New York State, the father plying his trade, the boys working on the Erie Canal. In order to complete the journey it was necessary to stop occasionally and earn money for the next stage. The whole family was under economic pressure to live from day to day and to save for the journey. The next summer found them headed in the direction of the Ohio River, but chance took them further south. They stopped always in good sized towns where the workers of the family might obtain employment. They crossed Pennsylvania to the south, and having heard of the new National Road and the ease of travel by that route, they entered Maryland hoping to reach Cumberland. On arriving at Harper's Ferry the father, Owen McAlpin, became ill and died (1839). The mother was now left with the children in the middle of the journey, and upon her fell the decision of their future. She seems not to have hesitated at all as to what course to pursue because they continued their travels. Perhaps she thought that there they were among strangers and at least in Indiana there would be countrymen, if not acquaintances. So they proceeded. One long stop was made in Ohio where again the sons worked and the mother added to the family income by receiving into the home some young Irishmen to board.

In 1841 they arrived in Madison, Indiana, which at that time was a thriving small city, whose chief industry was steamboat building. It was here that the youngest son, John, acquired that interest in steamboats which led finally to the cutting off of his life. Having arrived in Indiana, the family established themselves. The boys went to work and again the mother helped out. At this time she established a hotel and assumed the management of it herself. Shortly after this time she was able to leave there and start out on another expedition.

Upon leaving Canada the family did not dispose of the land they had bought. Cecelia McAlpin then determined that she would sell it. She seems always to have been a woman of enterprise, of quick decisions, and quick actions. Having decided to sell the two farms, she at once proceeded to the business. It was necessary for her to go back to Canada, but the way she had led the emigration was long and tedious, and her simple directness of character demanded a shorter route. The canals and the railroads of that period were not connected in many places and few of the roads and railroads ran north and south. Nothing daunted she went on foot for a great part of that journey when no other means at once presented itself. Part was made in canal boats, part in stages, but family tradition has it that she "walked" both ways. The eldest son, Patrick, being the "scholar" of the family, kept an account book for the group. In it were recorded the stages of the journey, the amounts of money the boys earned on the canal; and in it Michael, the wit of the family, wrote this of his mother: "Cecelia McAlpin returned today from Canada (date). She walked there and back. Bully for Cecelia." One wonders which of her descendants of this generation would undertake an expedition demanding such physical courage and presenting equal dangers in this day. Another incident which followed this one closely bears out the impression of her single-mindedness, clear thinking, and fearless directness.

On her return from Canada she had a goodly sum in gold, the proceeds from the sale of the two farms. With perfect simplicity, she hid it in the house—in the coffee mill—a place she could keep her eye upon as she went about her household tasks. In the house at that time (a small hotel was little more than a large house) there was a man from Ireland, a County Mayo man, whom she welcomed as being from the home place. In a moment of quite feminine weakness she confided the secret of the gold to him. With all her qualities of strength and power, she showed a woman's heart. Why she let slip her secret or how will always remain her secret. Perhaps she had misgivings as morning came, for she arose early and went to the hiding place to assure herself that all was well. One can fancy her dismay on discovering that both man and money were gone! There may have been dismay, but there was not despair. Self-accusations arose within to perplex her, but she saw distinctly the line of action that lay before her. No tears of self-pity dimmed her sight. Immediately she set out to follow the thief. In three weeks she returned with all of the money. What an opportunity

for a novelist! However, the truth is that the details of the chase and capture are not known now. One can imagine much.

How clearly the personality of that fearless woman stands out in the few stories left by her. She was a woman possessing in great degree the supreme virtues of faith, hope and charity. Many are the stories her grand-daughters remember in which those virtues shone. She feared nothing but her God and wrong doing, and her faith was invincible. In appearance she was quite tall in her youth, because her nickname was "Cicely, the Tall." She held her head high and looked the world in the face. She feared no man nor deeds of men. The ancient family of Gibbons has for its motto "*Nec Timeo Nec Sperno.*" She surely embodied that phrase. Her keen eyes saw clearly into the lives of others as well as searched her own heart. One can fancy that there must have been the freshness of a fog-dispelling ocean breeze about her. Sham and pretense could not live near her. In other circumstances she might have been a great compelling force in public affairs, but instead her destiny led her to do a small part in the building of an empire in the Middle West.

The eldest daughter of the family, Bridget, married Ebenezer Davis and with him went to North Vernon in Indiana to establish a home. The inheritance that was Bridget's from her mother was a great self-sacrificing and lively faith. Her husband was a non-Catholic; yet Bridget's are the only ones in the family who have entered the religious life. She remained all of her life in North Vernon, but her children carried on the westward march. Celia Davis married Michael Fenoughty and settled near Paola, Kansas. Of their nine children, three entered religion. One is Father Joseph Fenoughty, S. J., and two of the daughters entered the Order of Sisters of Mercy whose mother-house is in Fort Scott, Kansas. Jane Davis McGaully, who lived in Indianapolis, had one daughter who entered the Order of Sisters of Providence and taught until her death at the school called St. Mary's of the Woods.

Time passed and the young people of the McAlpin family had grown up. Patrick felt the call of the West and in 1846 started for western Iowa. He might have made the greater part of the trip in boats down the Ohio and up the Mississippi, but he chose the overland route and a covered wagon. The journey lasted six weeks and ended when they arrived in Crawford County. He settled on land which was then to be bought very cheap. His homestead was beautifully situated near one of the highest points in the county and, like all the land in that vicinity, was rich soil. Standing on top of the

highest of the rolling hills of the old McAlpin farm one can see for miles in every direction the rich fields of the almost treeless prairie marked out like a huge patchwork quilt. Patrick had twelve children, some of whom stayed in Iowa, while others carried on the westward movement and moved on to Nebraska, South Dakota, and Oklahoma. One of his granddaughters, Lulu Maguire (now Mrs. Charles Knowles of Omaha), had the far-sighted courage of her great-grandmother, and went to South Dakota. There she took up a homestead claim, fulfilling all the usual requirements of the government regulations by herself. Although she has not lived there for several years, she still owns a valuable farm.

In 1854 John McAlpin and his mother left Indiana and traveling by way of the Ohio and Mississippi Rivers came to St. Louis. Here he engaged in a boat stores business. In the next year he married Mary Merrin, a native of County Roscommon. Of their three children only William lived to maturity. John's business was successful for a time and prosperity seemed near when in 1857 some financial troubles swept away all of his possessions and much of his hopes. He salvaged what he could from the wreck of his fortunes and started anew in a business he knew was profitable. In those early days of river transportation it was the custom of owners of steamboats to sell the liquor business on the boat as a kind of concession. John McAlpin bought the liquor business of the steamboat St. Nicholas, a comparatively new boat in the New Orleans-St. Louis service. The boat was four years old in 1859 when Captain Reeder and Captain Glime purchased her for \$25,000 and John McAlpin became the owner of the bar. On the first trip under the new management about seventy-five miles south of Memphis there was a terrific explosion. The boat took fire and in a short while was a total wreck. There were but nineteen who survived that night, and of these only six escaped serious injury. John McAlpin was directly over the boilers when the accident occurred. He was badly scalded and was thrown into the water. Some still on board threw out planks, doors, and furniture to those in the water to assist them in saving themselves. The following is an account of the disaster in *The Missouri Republican* of April 29, 1859. The journalistic method of that day seems to have been to compile a series of quotations from various people—survivors and witnesses. The assembling of the narrative is left to the reader. A survivor named James Chillson, who was second pantryman aboard, said this:

" . . . I got on a plank with him (McAlpin). Both of us got tangled up in the cattle, which were tied together with ropes, and which were swimming around. I got loose and finally succeeded in freeing him, not, however, until he was nearly drowned. We remained near the wreck nearly two hours before being taken up by the 'Susquehanna.' Later we were transferred (at Memphis) and brought to St. Louis on the 'Philadelphia'."

The long period in the water, the delay in being transferred from one boat to another, the lapse of days before adequate medical attention was begun served to undermine his robust health. He was never quite well again and died the following Spring (1860). His son William remained in St. Louis. In 1884 he married Kate L. White of St. Louis and had twelve children of whom eight are living. This section of the McAlpin family has always been decidedly urban and perhaps for that reason has been less adventurous. The eldest daughter married a farmer and lives in the vicinity of the Patrick McAlpin homestead and among his descendants. The second son's business took him to Chicago. With the youngest son who makes his home with his eldest sister, these are the only ones outside of St. Louis.

The last family group is that of Maria McAlpin. She married Bartley Regan in Madison, Indiana. Two of their three children are still living. After his death she married Eli Jenkins. Of this marriage there were four children. Maria had the adventurous and enterprising spirit of her mother. She lived for many years in Vail, Iowa, but when the United States Government opened up the Oklahoma Territory for settlement, she heard the call of the frontier country, felt the lure that is in the life of the pioneer. Here again the family tradition is rich in stories of the early days in Oklahoma, the rush for land in good locations, the hardships of crude living, and the never failing good humor that met every difficulty. Those who live in urban comfort and who even loudly express their love for the great open spaces have scarcely any conception of the life of the pioneer woman. And when a woman has known from the days of her youth what "new country" means and is willing at the age of fifty-eight to venture forth to a new frontier, we must admire her courage and reverence her spirit. The pioneer women must have possessed a philosophy of life that made them see into and beyond the years of hardship to the ultimate rewards. Perhaps that fine faith and hope is the gift of the open country and is denied to dwellers between stone walls.

At the time the Jenkins family went to Oklahoma (1889) the line of migration in that family divided, for some of the children were married and settled in western Iowa. Mary, Annie, and Clara remained in Iowa. The others went with their mother. Later Alice and her mother moved to San Diego, California, where Alice died. Another one of the daughters, Clara, moved to San Francisco in 1920, but lived only one year after reaching there. Thus this family which began as a small unit in County Mayo, Ireland, gradually moved westward across the continent of North America from Montreal to San Diego, leaving here and there other units who are carrying on and forming a part of the great American commonwealth.

There remains one point which needs some explanation. Throughout this account the name has been spelled McAlpin, while the descendants of John have always spelled it McCalpin. William, the son of John, and Charles, son of Patrick, are the only living men of the second generation. John died when William was four years old, and so what the son knew of the spelling of the name came through old account books and such left by his father. In every case it was spelled with the two c's. One explanation is that at the time John McCalpin was engaged in the boat stores business another man named John McAlpine, a Scotchman, was eengaged in another business close by. To avoid confusion he put the "c" into his name. Another says that an inborn dislike for all things Scotch made him put it there. Still another says that it was a characteristic of the time to clip syllables like "Mc" and "O" and "Fitz" from names in informal speech, and since Alpin begins with an awkward aspirate the "c" was prefixed for euphony. The responsibility for the change seems to rest with John, for Patrick had been to school several years before leaving Ireland. He had a reputation for "learning" in the family. The whole family used the Gaelic speech at home and learned English at school and in the world. Whatever the explanation the part of the family that spells the name with the "c" expects to keep it, having a reverential affection for the name, while those without it say they will never add it.

It is in family stories like these that one comes to a realization of the dignity and yet the insignificance of a human life. It has dignity because it serves a purpose of the Omniscience. It is insignificant when one considers the infinitesimal portion one family group makes in a nation of millions of souls. When one seeks for the explanation of a great migration it may be seen in that fusion of

the importance and the unimportance of the individual. Each one must be actuated by a moving purpose and each must take his place as one small part of the whole. If we could look over this vast American people with supernatural sight, we should distinguish here and there the bits of color that are the particles of the fire of courage and enterprise, of fortitude and faith that have been transmitted to this generation by our ancestors, the high spirited, whole souled pioneers.

HELEN McCALPIN.

St. Louis.

CHICAGOU -- THE GRAND CHIEF OF THE ILLINOIS

PROTONYM OF THE WESTERN METROPOLIS

BY JOSEPH J. THOMPSON, LL. D.

Chicago is a name to conjure with; the City of the Lake on its way to unquestioned supremacy! How did Chicago get its name? Who will say the final word on this question about which there has been so much speculation?

One way of judging and the way most frequently employed by those who have discussed the matter, is to study the derivation and meaning of the word in the language from which it may have been derived. Now what word or words in the Indian dialect stand for or are nearly equivalent to *Chicago*.

It is known that several different tribes of Indians inhabited the region of Chicago and it is pretty definitely settled that the Ojibway (Chippewa), the Miami, and the Pottawatomi were here in succession. Let us examine the dialects of these three divisions of Indians for words similar to *Chicago*.

OJIBWAY

Kah-go, meaning to avoid, to forbear, to stay away from. *Mit-tio-ga-ga-go*, meaning bare, barren, "not a tree." *Kago*, meaning something great, big, strong.

MIAMI

Se-kaw-haw, meaning skunk or polecat.

POTTAWATOMI

Cho-ca-go, meaning bare or destitute. *Tuck-cho-ca-go*, meaning devoid of timber.

Many writers have argued that the name, Chicago, was derived from the Indian name for skunk or polecat, or from the wild onion, leek or garlic that is said to have been abundant in the neighborhood in early times. Some argue that the plant gave the name to the river on the banks of which it grew abundantly and that the river gave the name to the town and city.

On the other hand the name is credited to an Indian chief. In this connection it is well to remember that Indian names were frequently bestowed by one tribe upon another or upon individuals of other tribes. For example, the Menominee, meaning wild rice, were so called by other Indians because they lived in a locality in Wisconsin where wild rice grew abundantly.

Now, it is conceivable that a chief who lived in a region where wild onions, leek or garlic grew abundantly and proclaimed its presence to all comers might be called by other tribes the chief or the Indian of the wild onions—*Se-kaw-haw*, *Chachagwessiou*, *Chicagou* or one of the variations of the name.

There are, however, certain other considerations which fix the name more directly upon an Indian Chief, or upon one of a line of Indian Chieftains, the first of whom known to history was the distinguished chief of the Illinois (*Chachagwessiou*) who accompanied Father Marquette on his journey down the west side of Lake Michigan in November and December of 1674, and who Father Marquette says was, "greatly esteemed among his nation, partly because he engages in the fur trade." A great "Captain of Industry" who traveled long distances, to Mackinac and all about in the great business of the time. This chief did not live in Chicago, however. Father Marquette tells us that on the 15th of December, 1674, "Chachagwessiou and the other Illinois left us (from the winter cabin on the Chicago River) to go and join their people and give them the goods that they had brought. He says further that he told them, the Indians, before they left that he would defer "the holding of a council until Spring when I should be in their village." In compliance with this promise Marquette went to the village in the Spring and held the council.

It is well known that this council was held on the plains at the Indian village on the Illinois River just opposite the promontory now known as Starved Rock. This fact does not establish absolutely, however, that this was the habitat of the great merchant chief. Several years later, 1680, Robert Cavalier De La Salle built a fort at the site of the present city of Peoria which he named *Crevecouer*, but which Father Louis Hennepin who was present at the time says the Indians called *Chicagou*. It appears also that the upper part of the Illinois river or some of its tributaries was called the River *Chicagou* several years before the stream running through what is now Chicago was so named.

All these facts indicate that this great chief, *Chicagou*, was a man of much prominence over a vast territory. But there is more.

Following history to the year 1724 we find Chief Chicago in the entourage of Father Nicholas Ignatius De Beaubois, S. J., on his journey to France. There are several other Indians also, but Chief Chicago is the man of greatest note, is received by the King in audience and feted and honored in many cities. This Chief Chicagou, who went to Paris is from the southern part of Illinois immediately. He and his people were located then along the Mississippi from what is now St. Louis south. Bossu, an army man of that day tells us "The grand Chief of the Illinois is descended from the family of the Tamaroas, who were formerly sovereigns of this country." This same Chicagou led the Indian contingent from Illinois country when D'Artaguette joined Bienville in 1736 to war against the English and the Choctaws and Chickashas, in which war D'Artaguette Vincennes, Father Antonius Senat, S. J., and seventeen others were burned at the stake.

Bossu, before referred to, has written the last chapter of the history of the Chicago dynasty. He happens to be in the Illinois country just at the time when the English of the eastern part of the country have moved against the French in Ohio. Braddock and Washington were leaders of the English forces. De Jumonville first led the French and he was defeated and killed. Bossu speaks of the conflict:

"I forgot to tell you in my last (letters written to a friend in Paris) that I have been invited to the feast of war, given by the Grand Chief of Illinois, in order to raise warriors and march with the Chevalier Villers. This gentleman obtained leave from the governor to raise a party of French and Indians and to go with them to avenge the death of his brother, M. De Jumonville, who was killed by the English before the war broke out.

"The Grand Chief of the Illinois is called Papappe Chagouhias; he is related to several Frenchmen of distinction settled among these people. This prince succeeded Prince Tamaroas, surnamed Chicagou, who died in 1754. He wears the medal of the late Cacique (given him by the King of France on the occasion of his visit to Paris). This Illinois Prince has convinced the French that he is worthy of wearing it, by his friendship for our nation. The detachment of the Chevalier De Villiers being ready to set out Pappappe Chagouhias has desired to serve him with his warriors as a guide. They left Fort Chartres on the first of April, 1756, and arrived towards the end of May on the boundaries of Virginia where the English had a little fort surrounded with great pales."

History abandons the Chicagous there. What conclusions are we able to draw from these references? These. There were apparently three of the line referred to. The Chicagouwessi who travelled with and aided Marquette. The Chicagou who went to Paris and was decorated by the King. Pappa Chagouhias who lead the Indians in the French and Indian War. We may conclude also that the Chicagou line of Chieftains were superior chiefs over all the tribes of the Illinois Indians. Later Chiefs of individual tribes of the Illinois confederation came into prominence such as Rouensa, Armapinehcou, DuQuoin and others, but during the time of the Chicagous the several tribes were more nearly of one family and the Chicagous seem to have ruled over all.

Now, what became of the Chicagous? And what direct authority have we for believing that the river and the city of Chicago were named for them?

"Waubun," an interesting book reciting the early history of Chicago by Mrs. Kinzie, the wife of John Kinzie, spoken of often as the first settler of Chicago tells us what happened to one of them, perhaps the first one of our acquaintance. Mrs. Kinzie says that a distinguished Indian Chieftain named Chicago was drowned in the river and that the savages thereafter gave it the name of Chicago.

According to Haines, *The American Indian*, p. 721, the stream we know now as the Chicago River was not so called until about 1710. Accordingly if Mrs. Kinzie is right about the Indian tradition of the drowning of the great chief that event must have happened about 1810. At any rate the name of the river is thus accounted for.

Monette wrote a work entitled a "*History of the Mississippi Valley*, published in the year 1804. The Indian tribes were all here during his life time and he had excellent opportunities for knowing of them. In his *History* he tells of the fidelity of Chicago and the other Illinois to the French: "D'Artaguet, the pride and flower of Canada, had convened the tribes of the Illinois at Fort Chartres; he had unfolded to them the plans and designs of the great French Captain against the Chickasaws and invoked their friendly aid. At his summons the friendly chiefs, the tawney envoys of the North, with "Chicagou" at their head, had descended the Mississippi to New Orleans, and there had presented the pipe of peace to the Governor. "This," said Chicagou to M. Perrier, as he concluded an alliance defensive and offensive, "this is the pipe of peace or war. You have but to speak, and our braves will strike the nations that

are your foes." They had made haste to return and had punctually convened their braves under D'Artaguettes. Chicagou was the Illinois Chief from the shore of Lake Michigan, whose monument was reared a century afterwards upon the site of the village and whose name is perpetuated in the most flourishing city of Illinois." As we have seen in Captain Bossu's letter quoted above this Chief died in 1754. Monnette is almost contemporary authority for the statement that the city of Chicago was named for him.

Bossu says the Chicagos were of the Tamaroa tribe. Father Maturin Le Petit, S. J., who was present when Chicagou, the second of our acquaintances of that name, presented the pipe of peace to Governor Perrier at New Orleans, says that he was of the Michigamea. Of course both these tribes were of the Illinois family and this divergence only lends support to the supposition that in the earlier days there was a head chief of all the Illinois tribes who might come from any one of the tribes according to ability or prowess.

It should be a sufficient answer to the arguments made by some that the name of the river and the city of Chicago is derived from skunk, skunkweed, garlic or wild onions to direct attention to the fact that in the Indian days the name variously spelled by those who attempted to approximate the sounds made by the natives applied to many different places or waters from Canada to the Gulf of Mexico. The lower Mississippi was at one time called Checagou by the tribes along its banks. When De Soto's ill starred expedition crossed the Mississippi in 1539 the Chicawas Indians called the river and the region Chucagua. In Franquelin's large map of 1664 the Kankakee River is called Chekagou and the Chicago River is called Cheagoumeman. In De Lisle's map of 1718 the present Des Plaines River is called Chicagou, and the same name is given a section of Lake Michigan, but in a map prepared by the same man in 1703 the name is given to the present Chicago River only. D'Anville in his map of 1755 calls the Des Plaines Chicago and also gives that name to a part of Lake Michigan. On Mitchell's map of the site and river are marked "River and port of Chicagou." In Popple's map of 1733 the Chicagou is mentioned but seems to refer to St. Joseph where Fort Miami was located and where an Indian village called Chicago then stood. On La Hontan's of 1703 a deep bay south of Chicago is called Chegakou and the portage is given the same name. In Charlevoix's map of 1724 the name Checagou seems to apply to a portion of Lake Michigan. In Senex's map of 1710 the Chicago River is not shown, but the name is clearly applied to

a village of the Maskoutens or Kickapoos or both located on the present site of down town Chicago. Moll's map of 1720 names only the Checagou Portage. As we have seen, Father Hennepin, 1680, called the Illinois River the Checaugou. Coxe in his map of Louisiana calls the Illinois the Chicagou. Samson's map of 1673 styles the Mississippi the Chicagua. In Margry's of 1679 the Grand Calumet is called Chekagoue. Father Zenobius Membre,, who accompanied La Salle and who wrote the history of La Salle's voyage (1681-1682), says they "went toward the Divine River (Illinois) called by the Indians Checagou." Referring to the same journey La Salle himself says that "the division line called Chicagua, from the river of the same name which lies in the country of the Mascoutens."

Will it be said that all these various localities were infested by skunks or that wild onions or garlie grew so abundantly in all of them as to give a character from which a name was bestowed.

The answer is that the Grand Chief or Chiefs, the Great Chicagous, were known in all these parts, highly respected and every place they touched almost named in their honor.

Chicago may well be proud of its name if, as these facts indicate, it was derived from the chiefs whom history has left us a record of who were known by the name.

JOSEPH J. THOMPSON.

Chicago.

HISTORY IN THE PRESS

COMPILED AND EDITED BY TERESA L. MAHER

SAYS MISSIONARIES WERE LEADERS IN ILLINOIS

Pioneer preachers had much to do with the settlement and development of Illinois, according to a study of their activities which has just been completed by Elbert Waller, a member of the Illinois House of Representatives.

"The word of God as preached by these frontier parsons had more to do with the every-day life of many of the early settlers than most persons imagine," Waller says. Many of them were leaders in the settlement of the various disputes, political and otherwise, which were of interest at the time.

The pioneer of all Illinois churchmen, he declared, was Father Jacques Marquette, who founded the first mission within the present borders of the State. It was known as the Mission of the Immaculate Conception and was founded on the shore of Lake Michigan near where Chicago now stands. [Inaccurate. The mission was founded at what is now Utica, just across the Illinois River from Starved Rock.—Ed.]

As the Indians moved, the priest moved the mission with them, but the original name of the mission still exists as the name of a parish in the region of Kaskaskia, the first capital of Illinois. Missions were maintained among the Indians by the French, but it was not until the early part of the 19th century that the Church began to be a power in the everyday affairs of the white settlers. [Of course this statement is without foundation. The Catholic Church has been a living, guiding force in Illinois and surrounding States ever since the day of its founding, April 11, 1673.—Ed.]

Prominent among the early churchmen, Waller finds, was Rev. James Lemen, who came to the Illinois country in 1796 and organized a number of Baptist churches. He took a leading part in the slavery controversy which divided residents of the State and was a powerful influence in bringing Illinois into the rank of free States. Lemen organized eight Baptist churches and pledged their members to fight the advance of slavery. Later, when the sentiment of these church members changed and they became advocates of slavery, he split off from the main body and organized several more churches with anti-slavery citizens as members.

John Mason Peck, a Yankee Baptist, and Rev. Peter Cartwright, a Methodist, also took prominent roles in the struggle against slavery. Cartwright gained the reputation of being the most eloquent preacher in the early history of the state. When the Methodist Church divided on the slavery question in 1844 Cartwright stood firmly upon his principles, declaring that "God will show my deluded brethren the error of their way and bring them back to the way of righteousness." It was not until 1924, however, that the Northern and Southern Methodist Churches were reunited.

In addition to ministering to the spiritual needs of their parishioners the pioneer preachers faced the necessity of earning their living. They tilled the soil and hunted during the week and preached on Sundays.

DAUGHTERS OF THE AMERICAN REVOLUTION TO CELEBRATE CENTENARY OF LA FAYETTE'S LAST VISIT

An enthusiastic group of D. A. R. members, Louis Joliet Chapter, gathered yesterday afternoon in the home of Mrs. Clinton Dillman, 418 North Eastern Avenue, to take part in paying respect to the last visit to America by General La Fayette. The 100th anniversary of that event is approaching, and Mrs. John Frazer, of Lockport, gave an interesting paper detailing La Fayette's last trip and ended the paper with a description of his grave in France, where the American flag is always flying. Historical data and anecdotes relative to the hero added not a little to the interest of the paper.

Mrs. Emerson Lewis, formerly of Joliet, delighted the members with French music, playing two of De Bussy's compositions: "Ara-besque" No. 1 and No. 2, and "Moonlight."

After singing "Illinois" the members adjourned until the birthday meeting which will be held the fourth Saturday in January in the home of Mrs. Theodore Gerlach. At this time the State Regent will be the honored guest.

LA FAYETTE WAS SHIPWRECKED ON OHIO RIVER, CLAIM

Shawneetown, Ill., January 24.—Shipwrecked at midnight on an unknown river, General La Fayette, Revolutionary War hero from France, underwent the most harrowing experience of his entire second visit to America as he was returning east from a trip to Illinois, it is recalled in connection with the centennial celebration of his visit here, now being planned.

The general with his party had left Shawneetown on the river boat Natchez, whose captain had been instructed to make all possible haste. In the pitch of night, after all but the watches had retired, the boat suddenly struck a snag on the Ohio River, 120 miles below Louisville, and all was confusion. Although the boat listed and became almost entirely submerged in ten minutes, all the passengers reached land safely.

Colonel Lavasseur, General La Fayette's private secretary, in describing the incident, remarks that although there was but one boat in which to escape from the sinking vessel, every passenger's first concern was for the noted general. In spite of their frenzy, when someone shouted, "Here is La Fayette," the noise quieted, and the demoralized crowd stood aside to allow the general to descend into the boat. On the morning following, another boat which happened to pass the spot, picked up the shipwrecked party, and took them to their destination.

La Fayette was treated with the greatest respect during his visit to this State. His first stop was at the old town of Kaskaskia, where he was royally dined, and later attended a ball in his honor. The most touching incident of his visit occurred when a few tottering revolutionary heroes who had fought under him fifty years before, gathered about him and paid respect.

The Frenchman's visit to Shawneetown was shorter than his stay in Kaskaskia, but the welcome given him showed the same veneration and reverence that he had received during his first stop in this State. Citizens from near and far had come to Shawneetown for the occasion, and when his boat landed, they formed a double line from the wharf to the hotel. The officials passed down the line, met the general and escorted him back through it to the hotel, while the people stood bare-headed.

Several toasts were drunk, La Fayette's being, "The citizens of Shawneetown and Gallatin County: may they long continue to enjoy the blessings which are justly due to industry and love of freedom."

The line to the wharf again formed as the great man took his departure. Upon the approach of the boat bearing the distinguished visitor, twenty-four rounds in salute had been fired, and as he left, another salute bid him farewell.

STATE ACTS TO BUY SOUTHERN INDIAN MOUNDS

Springfield, Ill., October 25.—Definite steps have been taken by the State to purchase some of the Cohokia Mounds, ancient land

marks left by a pre-historic race in Madison and St. Clair Counties, for which the 53rd General Assembly voted an appropriation, according to Col. C. R. Miller, director of the department of public works. Col. C. R. Miller, accompanied by Dr. Otto L. Schmidt, Chicago, president of the Illinois State Historical Society, A. E. Campbell, assistant attorney general, Rep. T. L. Fekete, E. St. Louis, C. M. Slaymaker, E. St. Louis, and others made a personal visit to the mounds this week.

Surveys of the land are in progress, Colonel Miller said, and as soon as they are completed, and the exact acreage determined, a reasonable offer for the land will be made the present owners.

"Condemnation proceedings will be instituted through the attorney general's office in order that the State may secure the land on an equitable basis, in case the land owners refuse to accept the reasonable price offered," Colonel Miller said.

"Purchase of these mounds by the State will preserve for the world one of the most important pieces of work left by a pre-historic race on the American continent. 'Monks Mound' is the largest pre-historic artificial earthwork in the United States and is to the mound builders, whose history antedates that of the Indians, what the pyramids were to the Egyptian Pharaohs. The mound is 99 feet high, 998 feet long and 721 feet wide."

The age of the mounds is a matter of conjecture. History relates they were covered with dense forests when the first white men came 250 years ago, while articles found in the mound by Dr. Warren R. Moorehead, member of the U. S. Board of Indian Commissioners, show they were built by a race of people who had reached a rather advanced stage of civilization and whose numbers reached thousands.

GREAT CAHOKIA INDIAN MOUNDS WILL BE SAVED

Prehistoric Monument Covers More Space Than Biggest Pyramid

Springfield, Ill., August 1.—The danger that industrial progress will erase the biggest question mark in North America before its mystery is solved is past. Negotiations for the purchase of Great Cahokia Mound have been started by the State of Illinois. The mound, the largest monument left by prehistoric Americans, will be preserved in a State park.

Larger than the Pyramids of Egypt and with its secret more closely guarded than that of the Sphinx, Cahokia Mound stands on the edge of the teeming industrial district of East St. Louis, Ill. It

is only six or eight miles east of the heart of St. Louis. Numbers of railroads and paved highways carry thousands of persons within sight of it every day.

MANY SMALLER ONES

The mysterious earth heap is surrounded by scores of smaller mounds of similar character, some of which will also be preserved in the State park.

Great Cahokia is a flat-topped pyramid, 700 by 1,000 feet at its base and 100 feet high. It covers a greater area than the largest Egyptian pyramid and is declared to be the largest earth-work of human hands in the world.

Archaeologists estimate that it would have taken a force of 1,000 men, working steadily ten years, to build the mound. The size of the mound is taken to indicate there must have been a settled population of at least 100,000 in the region at the time of its construction.

What great king the artificial hill was raised to commemorate, what weird ceremonies were held on its summit, or in its interior; what strange race toiled to heap it up and practically every other question that comes to mind regarding the mound can be answered by only groundless guesses. All that is known is that Great Cahokia and the smaller mounds were built by some race preceding the Indians and that a settled civilization far superior to that of the Indians was necessary to bring such a large body of workers together.

LITTLE RESEARCH

Although Great Cahokia was noticed and commented upon by early explorers, little research has been done in them. George Rogers Clark noticed the mound during his campaign, which won the Northwest Territory from the British. After questioning Indians of the region concerning Cahokia and its smaller neighbors, he wrote:

"They say the mounds were the works of their forefathers and that they (the forefathers) were formerly as numerous as the trees of the woods."

In the last two years Dr. Warren K. Moorehead, chief of the Department of Archaeology of Philps Academy, Andover, Mass., has conducted the first scientific investigation of the mounds in co-operation with the University of Illinois. Several of the smaller mounds were cut clear through, exposing complete sections. The structure of the mounds proved them to be the work of man and not natural

as some authorities had contended. Pieces of flint, pottery, shells, bone and charcoal were found in the mounds, but nothing was discovered that threw any real light on the people who built them.

With the mounds in possession of the State, the investigations will continue. Great Cahokia will be preserved, a standing question mark to scientists of this and future generations.

[The largest of the Cahokia mounds takes its name from a community of Trappist monks who established a school for boys on one of the mounds in 1809. This foundation contained twenty buildings and more than four hundred young Illinoisans were taught there. It was the first educational institution founded in Illinois after the Revolutionary war.—Ed.]

PIASA BIRD, INDIAN RELIC, TO BE RESTORED

Giant Cliff Painting at Alton Lost in Quarry Operations

Alton, Illinois, July 17.—More mysterious and inscrutable than the Sphinx of Egypt, the great Piasa bird, which once brooded over the Mississippi valley from the cliffs above this town, is to be restored.

The work of repainting the great Indian petroglyph, or cliff picture, which was destroyed by quarrying operations years ago, has been undertaken by the local Boy Scout council, and Herbert Forcade, an eighteen-year-old artist of this city, has undertaken to do the work.

The Piasa bird, or Pi-a-sau bird, as the Indians called it, ranked with the most famous relics of prehistoric people found in this country or in the Eastern hemisphere. Scientists appear to have solved some of the puzzling problems that surrounded the origin of the Pyramids, the Sphinx, the relics left by the Aztecs and the monolithic pillars of Stonehenge. Archaeologists have even attempted to reconstruct the history of the Neanderthal man, but the origin, purpose and symbolic value of the Piasa bird has remained a closed book, sealed by the loss of Indian traditions that once might have explained the monster. It is the one great relic of prehistoric times in the western hemisphere which the government has allowed to be destroyed, scientists assert.

LIKE CHINESE DRAGON

The Piasa bird resembled nothing which now remains of Indian art, and looked more like a Chinese dragon than anything else, according to those who have seen the original. Marquette, the first white man known to have seen the painting, made a sketch of it, which was later lost, and no authentic picture taken from the original, has been found. Two artists who saw the petroglyph before its

destruction have drawn sketches from memory, however, and their pictures agree closely enough to give an idea of the appearance of the monster. Marquette described the picture in the history of his trip down the Mississippi made in 1673 in the following words:

"As we coasted along the rocks, frightful for their height and length, we saw two monsters painted on one of these rocks, which startled us at first, and on which the boldest Indian dare not gaze long. They are as large as a calf with horns on the head like a deer, a fearful look, red eyes, bearded like a tiger, the face somewhat like a man's, the body covered with scales and the tail so long that it twice makes the turn of the body passing over the head and down between the legs and ending at last in a fishes tail. Green, red and a kind of a black are the colors employed. On the whole these two monsters are so well painted that we could not believe any Indian to have been the designer, as good painters in France would have found it hard to do as well. Besides this they are so high on the rocks that it is hard to get conveniently at them to paint them."

MARQUETTE LEFT IT

Marquette was the product of an age that believed it was not well to investigate too thoroughly occult matters, since such an investigation might bring one face to face with the Devil himself. [Of course this statement about Marquette's fears is silly. A reflex of the inventions of bigots of an earlier age.] In addition he was going into a strange and wonderful land which awed him by its vastness and mystery. He was probably well enough satisfied to view the painting from the river and pass on as soon as possible, but the description of the Piasa bird has not been materially changed by later writers. If he had added that the body of the monster was covered with scales, that its tail was segmented like a scorpion and that it had two great, long squared shoulder wings, his description would have tallied exactly with the pictures of the bird that have been constructed from memory.

Marquette's omission of the wings is explained by the fact, observed by old residents of Alton, that the distinctness of the image on the cliffs varied always with the weather. At times the picture would be scarcely discernible and at other times it would be very vivid, while portions of it frequently faded or stood out boldly with changes in humidity. This also explains why Marquette saw two monsters while some of the later observers saw but one. Those that did see two said that the second was like the first and pictured it

as standing behind the first. Marquette's estimate of the size of the picture, made from the distance, has also been disputed by later writers, one maintaining that the picture was between sixteen and eighteen feet long, while another asserted that it was thirty feet long and twelve feet wide.

LOST IN 1857

The Piasa bird was still visible in the middle of the 19th century, but had faded until it stood out plainly only when the weather was favorable. In 1856 and 1857 quarrymen, who were cutting back the face of cliffs, to obtain limestone, blasted away the relic and it was irreparably lost.

The present project to repaint the bird was launched in order to provide a memorial of the original and to restore to the picturesque cliffs above the city, the romance which the Piasa bird lent them. The exact design to be followed and the question of colors will be settled by the artist and archaeologist with whom he consults.

INDIAN UPRISING CAUSED CONGRESS TO NAME ILLINOIS

Springfield, Ill., November 22.—Uprisings and massacres by Illinois Indians drew the attention of the United States Congress to the land that is now Illinois, just one hundred and twenty-four years ago, the first year that Congress met in Washington, D. C. The ten years previously Congress had met in Philadelphia.

This State had previously been a part of the Northwest Territory, but from 1800 to 1809 it was part of Indiana Territory.

Consequently, the first representative this State had when the Government moved its headquarters to Washington, D. C., was the territorial delegate from Indiana—William Henry Harrison, who afterward became the first governor of Indiana. His report from his constituents in "Indiana," informed congressmen that the rangers in the Illinois country were hard to handle, and were continuing to alarm settlers by the frequency of small massacres.

In 1809, William Henry Harrison ceased representing Illinois. This State was made a territory in itself, but its representative in Congress was appointed by the President. This condition continued only three years, when Illinois was made a second rate territory, with power to elect its own delegate. The first delegate so elected was Shadrach Bond, who later became Illinois' first governor.

NAUVOO WAS ONCE COLONY OF COMMUNISTS

Pioneer in Illinois Section Recalls Days of Grape Production

Nauvoo, Illinois, July 18.—The days when Nauvoo was one of the greatest grape producing centers of the United States, and the seat of one of the most successful communist colonies ever established in the new world are recalled by Emil J. Baxter, who is still engaged here in the business of grape production and who came to Nauvoo shortly after the Mormons left.

Mr. Baxter was a member of the French communist colony which Etienne Cabet established in Illinois in the fifties, his father having joined the project in 1855 when Emil was a small boy. The grape industry, developed by the Icarians, as the colonists were known, was at one time one of the leading industries of the State. Nauvoo was known in all parts of the country before Chatauqua, New York, and the Lake Erie region were famous. Mr. Baxter remembers having seen one hundred varieties of Illinois grapes on display at the World's Fair, 1863. This was because nothing was known, at the time, of the adaptability of the various varieties and every type was tried.

Mr. Baxter's grandfather was a Scotch captain of artillery under the Duke of Wellington, and at the end of the war he liked France so well that he married a French girl and settled down in the country. Mr. Baxter's father was born in France and spoke and looked like a Frenchman. When he came to this country he had some ideas on co-operation that agreed well with those of Etienne Cabet and he accordingly moved his family to Nauvoo and became a member of the community.

Cabet had brought to this country between 400 and 500 people who were seeking to establish a Utopian community. Settling on the improvements which the Mormons had left but a short time before the colony built a flour mill and a distillery and planted large vineyards on the city lots which the Mormons' population of 22,000 had laid out. Nauvoo had been the largest city in the State, but the departure of the Mormons had reduced it to a village.

Cabet's colony managed to steer through several crises, but the more energetic members became tired of supporting the shiftless members and one by one dropped away until the scheme had to be abandoned in 1860. Mr. Baxter's father, after putting a great deal of money into the project, withdrew in 1857, but later returned and purchased land in the vicinity. Utilizing the knowledge of grape

culture that he gained as a member of the colony he set out large vineyards which are still bearing. At his death his three sons took over the business and expanded it until they were cultivating one hundred and sixty acres of vineyards in Illinois and forty acres in Iowa.

In addition to this they became extensive growers of apples, pears and other fruits. Mr. Baxter is still in the business and is still reaping profits from the industry started by the Icarians. The Baxter Brothers have also devoted their attention to the honey business, but retired from this some time ago. Mr. Baxter served on the Nauvoo City Council for approximately thirty-seven years and on the School Board for twenty-seven years, in addition to serving a term as mayor.

FAMOUS HEROES IN BLACKHAWK WAR, DATA SHOWS

Galena, Ill., August 1.—Three presidents and a galaxy of the most famous military heroes the United States has ever boasted took part in Illinois' famous Blackhawk war, according to Edward L. Burehard, of Chicago, a lecturer of Northwestern University, who has collected data on pioneer days in northwestern Illinois for the State Historical Society.

Jefferson Davis, later President of the Confederacy, was a subaltern at Prairie Du Chien at the time, Lincoln served with the Illinois forces and Zachary Taylor was one of the army men who took part in suppressing the uprising. General Albert Sidney Johnson, who later opposed Grant at Shiloh, was chief of staff in the Blackhawk war, and serving with him as inspector general was Anderson of Fort Sumter fame. General Twiggs, who later commanded the army of the Confederacy in Texas, was another famous Civil War figure that took part in the Illinois conflict. Grant, although he did not take part in the war, later made Galena his home.

General Heintzelmann, of Union fame, Col. E. D. Barker, later a martyr at Ball's Bluff, and General Winfield Scott himself were all on the scene. As most of the troops were drawn from southern Illinois and Kentucky, the presence of so many military men from the South left a lasting impression on the territory and many towns and counties in Illinois are named for southerners. Six northern Illinois counties are named after Kentucky colonels: Jo Daviess, Stephenson, Boone, Henry, Ogle and Whiteside.

CLAIM FORMER GOVERNOR BUILT FIRST RAILROAD

East St. Louis, Ill., November 28.—Credit for building and operating the first railroad in Illinois is claimed for Governor John Reynolds, who in 1837 built and put into operation a railroad six miles long, from near this city to East St. Louis. The railroad utilized horse-power and was used to carry coal into St. Louis. In his own account of the building of the road Governor Reynolds said:

"I had a large tract of land on the Mississippi bluffs six miles from St. Louis which contained an inexhaustible supply of coal. It was nearer to St. Louis than any other mine on this side of the river. A few others, with myself, projected a road across a swamp into St. Louis, which would give us a market for the coal. We knew very little about the construction of a railroad or the capacity of the market for coal.

"We were forced to bridge a lake more than two thousand feet across, and we drove piles down more than eighty feet to get a solid roadbed. The members of the company hired the hands and took charge of the work. We graded the track, cut and hauled timber, built the road and had it running all in one season.

"We had not the means nor the time, in one year, to procure the iron for rails or a locomotive, so we were compelled to work the road without iron and with horsepower. We completed the road and delivered coal all winter. It was the first railroad built in the Mississippi valley."

In the following year, Governor Reynolds offered the road for sale and it was sold at a loss of approximately \$20,000.

SEVEN ILLINOIS GOVERNORS WERE BORN IN KENTUCKY

Springfield, Ill., August 7.—If Virginia is the "Mother of Presidents" Kentucky deserves the title of "Mother of Illinois Governors," according to records at the State Historical Library here, which show that seven Illinois governors were born in the Blue Grass State, while one other migrated from Kentucky to Illinois after having been born in another State. Four Illinois governors were born in New York, while only three were born in Illinois.

Maryland was the birthplace of Shadrach Bond, Illinois' first chief executive, and Coles, who succeeded him, came from Virginia. Edwards and Reynolds were born in Maryland and Pennsylvania respectively, but Ewing, Duncan and Carlin who followed, were all born in Kentucky. After Carlin came Ford from Pennsylvania,

French from New Hampshire, and Matteson, Bissell and Wood from New York. Kentucky then again claimed the honor and Yates, Oglesby and Palmer all claimed that State as the place of their nativity. Beveridge was born in New York, but Cullom, who followed him, was a Kentuckian. Hamilton and Fifer were born in Ohio and Virginia respectively. John Peter Altgeld, who followed, was born in Germany and is the only naturalized governor the State has ever had. Governor Tanner was born in Virginia. Richard Yates, Jr., the son of a Kentuckian who became governor of Illinois, is the first native born chief executive the State had. Yates was born at Jacksonville. Deneen, who was born at Edwardsville and Small, who was born at Kankakee, are the only other governors who were born in Illinois. Dunne was born in Connecticut and Lowden in Minnesota.

All of the former governors of the State, with the exception of Coles, who is buried in Philadelphia, and those now living are buried in Illinois. Five governors, Edwards, Ewing, Bissell, Cullom and Tanner are buried in Springfield. Bond is buried at Chester, Reynolds at Belleville, Duncan at Jacksonville, Carlin at Carrollton, Ford at Peoria, French at Lebanon, Matteson at Chicago, Wood at Quincy, Yates Sr., at Jacksonville, Oglesby at Elkhart, Palmer at Carlinville, Beveridge, Hamilton and Altgeld at Chicago.

OLD PALMYRA HAS CRUMBLED

Mount Carmel, Ill., August 4.—Old Palmyra, ill-fated county seat of a territory that once included Cook County, the most thriving and important town in the territory of Illinois at one time, has crumbled away. Today the site of the once pretentious young metropolis is a great wheat field, with a few bricks and stones scattered about to show that a city once existed.

How the early citizens of Palmyra fought the fever, and how it finally conquered the city because of unhealthy surroundings; how the British and the native Americans fought over the removal of the capital, and finally agreed to abandon the old city, is told in records belonging to D. H. Keen, great-grandson of Peter Keen, one of the founders of Palmyra.

Built in 1815 on the banks of the Wabash, three miles up the river from Mount Carmel, the town of Palmyra was chartered as capital city of the County of Edwards, then comprising half the State of Illinois and also a part of Michigan and Wisconsin.

Back of the little city were poisonous swamps, and in summer the river overflowed, bringing with it fever and death. Decaying vegetation sent out a constant stench. The town was built on a sandy ridge, between the swamps and the lowlands of the river. The builders refused to listen to the warnings of friendly Indians to the effect that "red man die here; white man die too."

No court house was built in Palmyra. Instead, the home of Gervase Hazleton, one of the pioneer founders, was used as a court building. Records say that Hazleton received six and one-fourth cents a year for the use of his home, and this was the only expense Edwards County, larger than many States, incurred for its court house.

The western part of the County, what is now Edwards County, had been settled by the British, who were well in control of affairs, and they demanded the removal of the county seat to the western side of the Eonpas Creek. The American settlers refused, and when the election of 1824 decided the removal, they organized four companies of militia and prepared to keep the capital at Palmyra. Finally, the British made a compromise proposal, and the county was divided into two equal parts, thereby creating the new County of Wabash.

CAPITOL MOVED

The capitol was then moved from Palmyra to Centerville, and the exodus of those who had not already been taken by fever began. In a year or two the town was practically deserted.

In 1859 the town was visited by a relative of Peter Keen, one of the founders, and the following record was left:

"Many of the houses are falling. There are large two-story frame houses, with rooms inside in good preservation, glass in windows, weather-boarding all torn off. The frames were filled in with a composition of clay and straw, presenting a weather-worn, decaying appearance; bats, swallows, frogs and serpents are the only inhabitants of the place. Southwest of the village is the graveyard, the place where most of the inhabitants now dwell. It is the largest graveyard in the county."

At present there are a few marks of the once-thriving city. The last house has fallen and decayed, not a log and but a few bricks and stones are left, and passengers or crews of steamboats passing the old Palmyra landing are able to discern nothing except the great field of wheat and the surrounding swamps.

OLD LETTERS SHED LIGHT ON U. S. HISTORY

Robert Livingston's Story Tells of Louisiana Purchase

St. Louis, Mo., October 7.—In the archives of the Missouri Historical Society at Jefferson Memorial here there rests, temporarily, a set of letters in which the true story of the Louisiana purchase is told.

The letters were written from the year 1801 to 1803 by Robert Livingston, American ambassador to France at that interesting period in the world's history. They are addressed to Rufus King, then ambassador to Great Britain, and some of them contain the signature of James Monroe, in addition to that of the author.

Nothing more than a little matter of \$4,000 stands between the Missouri Historical Society and the coveted manuscripts which were recently brought to the attention of John H. Gundlach, St. Louisan, and himself an insatiable collector of old books and manuscripts.

An entirely new light is thrown on the story of the great purchase, generally considered the most important event in American history, next to the revolution itself, by these letters, and an effort will be made to raise funds for their purchase.

Gundlach has recently made an invaluable addition to his own private collection of books and manuscripts in the form of a set of autographed letters written by Napoleon Bonaparte.

Most of them are addressed to his cousin, the Duc de Belluno, one of the military leaders in the Napoleonic wars, and contain characteristically concise instructions as to the conduct of the campaigns preceding the great Russian disaster. The letters are dated 1813.

"I shall consider it a piece of good news," says one letter, "when I learn that the enemy of 8,000 has got itself into a mess at Leipsic and has been destroyed."

Another is a letter from Jerome Bonaparte conveying to his mother the news of the late emperor's death. "For all we know, the accursed English had conspired to murder him!" the bereaved brother writes.

Equally interesting is a lengthy letter written by the Marquis de Lafayette to the noted Englishwoman, Lady Sidney Morgan, vividly describing the last days of Napoleon in exile.

Forty-odd autographed letters of Richard Wagner, many of Lincoln and Roosevelt, several of Beethoven, Haydn and other celebrities, as well as part of the original minutes of the first constitutional con-

vention, are part of the Gundlach collection which represents the work of a lifetime in assembling.

"The passion for collecting manuscripts is nothing short of a disease," Gundlach says, "and once you've been bitten by the microbes there's no cure for you. But to get the fullest pleasure out of this hobby, you must be free from all narrowness, all prejudice—national, religious or political. You simply stand off and, in a purely objective way, watch the march of history."

"OLD SETTLERS" OF MORGAN COUNTY TELL HISTORY

Jacksonville, Ill., November 7.—History from its source is being collected in Jacksonville and Morgan County through interviews with "old settlers" regarding tradition, custom and anecdotes of the early days. Interest in the subject has been aroused by the announcement of the Public Library Board of a competitive contest for the best history of Jacksonville, which is being held in preparation for the Centennial of the city next year.

Prizes of \$100, \$50 and \$25 have been offered for the best histories submitted. It is expected that much early history that otherwise would be lost, will be given the public through the contest.

Rules of the competition require that all material must be original and that 75 per cent of the data must be history prior to 1875. A minimum of 7,500 words is required of each history. Manuscripts will become the property of the Jacksonville Public Library, which reserves the right to publish any that are submitted.

HISTORIC SPOTS

Springfield, Ill., January 8.—Great progress toward completion of one of the finest systems of State parks in the United States was made in Illinois last year, according to Col. C. J. Miller, director of the State Department of Public Works and Buildings.

State parks in Illinois, the report explains, were very carelessly maintained up until four years ago. The control of the parks was in the hands of a commission and authority was so scattered that there was little unity of purpose. When the parks were turned over to the Department of Public Works and Buildings a definite program was laid out, which includes the reclaiming or the preservation of every spot in the State hallowed by *unusual historical interest*.

The State is now maintaining ten parks and will soon acquire an eleventh. Improvements on these parks already completed or in

progress will cost approximately \$65,000. The parks now being kept by the State are the Lincoln Monument, the Lincoln Homestead, the Vandalia Court House, once used as a Statehouse, the Douglas Monument, Fort Massac, Fort Chartres, Old Salem Park, Starved Rock Park, Fort Greve Coeur and the Matamora Court House. The State expects to obtain possession of the Cahokia mounds within a short time.

Starved Rock park is the finest park owned by the State. The department has sought to make of this one of the finest tourists camping grounds in the United States and to this end has installed a shelter house equipped with every imaginable modern convenience. Shower baths, hot and cold water, tourists' stoves, special wash tubs, electric lights, tables and other conveniences have been installed.

In addition to the program for making the Cahokia mounds a State park, the department plans to repair the Lincoln homestead in Springfield, paint and reshingle the home and the barn, clear adjacent lots and landscape the vicinity. The recent storms did some damage to the trees around the house, and this will be repaired as far as possible. The home is to be rewired so that the danger from fire will be reduced by placing all of the wiring in conduits.

TO ASK MEMORIAL PARK TO HONOR LEWIS AND CLARK

Alton, Ill., January 17.—Citizens of Alton and vicinity plan to urge members of the General Assembly to establish at the mouth of Wood River a memorial park in honor of the Lewis and Clark expedition, which began its memorable journey of exploration from that spot in 1804. The State Historical Society and other organizations are expected to support the movement.

A bill will be introduced in the Assembly by Senator H. G. Gibberson of this city to appropriate funds for the purchase and maintenance of a suitable park site. Governor Small will be asked to give it his endorsement and several committees from this and nearby cities are expected to go to Springfield and urge the passage of the bill when it comes up for consideration.

Historians and others interested in the movement point to the start of the Lewis and Clark expedition as one of the most notable events in the history of Illinois.

The exploring party, which traversed practically the entire length of the Missouri River and reached a point near the Pacific coast, marked the formal possession by the United States of the vast and practically unexplored tract of land which had been bought from

France in 1801 under the title of the Louisiana purchase. It is now divided into fifteen of the richest and most prosperous States in the Union.

Following the purchase of the territory, President Jefferson decided to send an expedition to explore the country in an effort to find out just what the nation had obtained for its expenditure of \$15,000,000. Captain Meriwether Lewis and Lieutenant William Clark, younger brother of George Rogers Clark, were appointed to command the expedition and in the fall of 1803 arrived at the mouth of Wood River where they went into winter quarters. Their force consisted of forty-three men who had been specially selected for the arduous trip because of their splendid physique, knowledge of woodcraft and their bravery. The expedition started the following Spring.

RECALL DAYS OF PIONEERS IN OREGON

Generals Grant and Sheridan Spent Hard Days in Far West

Little known incidents in the early army careers of Generals Ulysses S. Grant, Phil Sheridan and George B. McClellan are related in an account of a year they spent at old Fort Vancouver, Oregon territory, written by Mrs. Delia B. Sheffield, who as the wife of a sergeant in the Fourth United States infantry, the command to which they were attached, shared their pioneering experiences there in pre-Civil war days.

A movement has been launched to restore old Fort Vancouver near what is now Vancouver, Wash., across the Columbia river from Portland, Ore. The Fourth United States infantry, one of the pioneer organizations of the army, now is stationed at Fort George Wright, Spokane.

Mrs. Sheffield's memoirs of these days have been made public by William S. Lewis, historian of the Eastern Washington Historical society, who received them from Mrs. Caroline Hathaway Cook, Mrs. Sheffield's daughter.

WOMEN ALONG

General, then Captain Grant, was regimental quartermaster and was in charge of the transportation of the Fourth infantry on its long journey from Governor's Island, New York, to Fort Vancouver in 1852. The trip was commenced on July 5, by steamer for Aspinwall, Panama, and thence across the Isthmus of Panama by train, boat, on muleback and afoot. The officers were accompanied by their families and some of the women carried small babies.

To add to the difficulties of the journey, the California gold rush was in full swing, and after the regiment had boarded a steamer on the Pacific side of the Isthmus, Asiatic cholera broke out. San Francisco was reached September 1, but no shore leave was granted for fear of desertions to seek gold. At Benecia, Cal., an army post, the regiment went into camp to recuperate until September 18, and then again boarded ship for Fort Vancouver, which was reached some days later.

MERELY TRADING POST

Besides the army barracks there, the town consisted of the Hudson's Bay company's trading post and a dozen log huts of Indian and half-breed employes of the company, which carried on extensive trapping operations with Fort Vancouver as the base.

In order to raise the money to bring his family from the east, Captain Grant with a fellow officer leased a tract of land not far from the fort, which he planted to potatoes and oats. However, Mrs. Sheffield's account relates, the river flooded out the crops.

In the spring of 1853 Captain Grant asked Mrs. Sheffield to take into her home as boarders himself, Lieut. Phil Sheridan, Capt. George B. McClellan and two others. When she objected that she would be unable to care for so large a household, Captain Grant replied:

"Oh, that can be easily arranged. I shall detail one of the soldiers who is a good cook to do the cooking, and besides, I have an excellent cook book and am a pretty good cook myself. I am sure that we shall manage very well."

SECOND BLOW TO FORTUNE

Grant missed his wife very much at this time and frequently expressed a desire to resign from the army and live with his family, which some time later he did. After the potato failure, Grant and his business associate bought all the chickens for 20 miles around and chartered a vessel to ship them to market in San Francisco. The ship returned with the news that the chickens had died on the way, however, thus dealing a second blow to Grant's fortunes.

When Grant was ordered to report for duty at Humboldt, Cal., he gave Mrs. Sheffield his cook book, his feather pillows and some trinkets.

"During Grant's stay of one year at Fort Vancouver he had not made an enemy and gained the friendship and good will of everybody," Mrs. Sheffield wrote. "He was indeed one of nature's noblemen."

TERESA L. MAHER.

Joliet.

EARLY HISTORY OF SISTERS OF CHARITY OF ST. AUGUSTINE

Who Left France in 1851 to Minister to Sick and Orphans

BY A SISTER OF CHARITY, C. S. A.

To pay homage to heroism is a natural instinct. Let a man but distinguish himself by deeds of unusual bravery or self-sacrifice for humanity's good and the whole world thrills with appreciation. It matters not what country claims him as her own; it matters little what century marks his birth! he becomes the glory, the heritage of all nations and of all times. Soldiers who risk their lives for their country's welfare amid the hardships and horrors of war, are justly honored; but there are others who have gone forth with hearts not less valiant to face unknown dangers and hardships for the Kingdom of Christ. This directs our thoughts to the founding of the Sisters of Charity of St. Augustine in Cleveland, Ohio, and to the consideration of the pioneer days of this Community. Our minds gratefully revert to those noble women "with the hearts of Vikings and the simple faith of children who, in the midst of incredible hardships, laid its foundation.

LEFT HOME AND LOVED ONES

Let us consider some of the sacrifices made by that heroic vanguard who came to aid the struggling Church in America and to carry on those works of charity which always go hand in hand with the establishment of Catholic Faith. All too little are their praises sung; too seldom do we think at what a cost they have laid the foundations of those institutions of charity and zeal with which our land is covered. These zealous pioneers of the Church in America were called upon to leave home and loved ones, to gaze for the last time on those tear-wet faces pale with the anguish of parting, with the pain of which their own hearts were quivering, that they might minister in a strange land to strangers made brothers by the all-embracing law of Christian charity.

In 1850, the first Bishop of Northern Ohio went to France to obtain Sisters to carry on this work of Christian Charity, in his new diocese. Sister Bernardine and Sister Françoise, two Augustinians, and two postulants, Louise Brulois and Cornelia Muselet gladly

offered themselves; but Sister Bernardine, who was to be the leader of the little band, was at the time in charge of St. Louis Hospital, a government hospital in Boulogne-sur-mer. So well were her abilities recognized that she was unable to obtain a release from her position until her term should expire the following year. On the feast of Our Lady of Mercy, September 24, 1851, the little Community sailed from Havre, France, in company with the famous missionary, the Rev. Louis de Goesbriand, whom the Bishop had sent to conduct them to their new home on the shores of Lake Erie. These Augustinian Sisters planted the seed in American soil and it grew to be a noble tree, the tree of the Sisters of Charity of St. Augustine, who shelter the orphans, the poor and the sick.

Not only did they find themselves in strange surroundings instead of amongst the old, familiar scenes, and meet those in whose eyes no kindling light of recognition and love beamed, but customs which had become a part of their very lives were changed for new and unaccustomed ways. A strange language sounded in their ears. There were besides a thousand minor sacrifices—the severing of all those ties, scarcely perceptible, scarcely realized, until the wrench of separation tore them root and branch from the heart round which they had long twined, leaving it wounded and sore. In place of the comforts and refinements to which they were accustomed, they faced the hardships, the grinding poverty, the days and nights of irksome, unrelenting toil of a pioneer life.

Such were the supreme sacrifices required of two Augustinian Sisters from the Convent of Arras, France, and the two young postulants who, in 1851, promptly answered to the call of Bishop Rappe for volunteers to care for the sick and orphans of his newly established diocese in Ohio. Not unfrequently in the course of his missionary labors in northern Ohio, his heart ached for his people. There was much sickness amongst settlers and several epidemics of cholera had worked havoc amongst them. Seeing the sufferers, with no skilled gentle hand to care for them, naturally his mind turned to his native France. He thought of the clean, airy hospitals, of the white robed Sisters, who, with Christlike sympathy cooled the fevered brow, bound up the gaping wound, and skillfully nursed the pain-racked body. He saw them kneeling by the bedside of the dying, aiding and comforting the departing soul with their prayers. He contrasted the scanty ministrations that his own poor people received, either for soul or body, because the laborers were few, the Catholics scattered, the territory large and but recently formed into a diocese. How he

longed for some of these Angels of Mercy to care for them in their sickness and need.

Meanwhile, one who was in every way worthy to be associated with those valiant women as co-founder of the Sisters of Charity of St. Augustine, was pursuing the course of her religious training with the Ursulines whom the Bishop had brought to Cleveland from France the year previous.

Catherine Bissonnette was from Sandusky, Ohio, and during the cholera epidemic which raged amongst the inhabitants she went fearlessly into the homes visited by the dread disease and tenderly cared for the poor victims. Afterwards she gathered together the children left orphans by the ravages of the pestilence, taking for the purpose a house which had been abandoned, either through fear, or by the death of the occupants.

Such noble heroism attracted the attention of the Bishop. Her charity, her readiness to do and suffer and sacrifice all things for others, her unquenchable zeal, characterized her as one who could "put her hand to strong things," and he recognized in her one eminently qualified to be associated with the founders of the new Community of Sisters of Charity whose coming he awaited.

Pending their arrival and the erection of the hospital of which they were to take charge, he had placed her with the Ursulines to make her Novitiate as a Sister of Charity,—her heart's desire. She received the name of Sister Mary Ursula. The very day that she pronounced her vows as a Sister of Charity she joined the new Community, which was by this time established at St. Joseph Hospital on Monroe Avenue, the first hospital in the City of Cleveland, which continued until it merged into St. Vincent Charity Hospital in 1865 to welcome home the sick and injured soldiers from the Civil War.

Only on the last day, will the unfolded scrolls reveal fully, the suffering, the hardships, the poverty, the long hours of toil and nightly vigil which these Sisters so cheerfully endured through love for God and the suffering poor. The mere recital of some of the hardships that made up their daily life cause us to marvel at the undaunted courage, the unfaltering trust in God's Providence, which enabled them to persevere under such awful odds. In addition to their heavy day's work they sewed for the support of the orphans, receiving provisions in exchange for their needlework. Their numbers were few and there was much work to be done.

Each sister took her turn staying up all night with the sick, continuing at her post the next day without opportunity for rest, until the following night. At least once every week this stretch of forty hours on duty fell to each. The endurance of hunger and cold and the privation of many of those things which seem to us absolutely necessary were cheerfully borne that the sick and the orphans might be provided for.

TWO HUNDRED AND FIFTIETH ANNI- VERSARY HISTORY OF ILLINOIS

(Continued from January Number)

CHAPTER V. HENRY DE TONTI, FIRST GOVERNOR OF ILLINOIS

1. *The First Attempt at Settlement.* The fort completed, Tonti set to work to colonize and civilize the Indians. "During the winter," he himself tells us, "I gave all the nations notice of what we had done to defend them from the Iroquois, at whose hands they had lost seven hundred people in the preceeding years. They approved of our good intentions and established themselves to the number of three hundred lodges at the fort, the Illinois, the Miami and the Shawnoes." Here they were taught the rudiments of agriculture and the ways of civilized life and as time passed other tribes removed to the neighborhood and established themselves.

2. *The Iroquois Again Make War Upon the Illinois.* Scarcely were the federated Indians settled under their new government when the Iroquois Indians renewed their war. Information was brought to Tonti on the 20th of March, 1684 that these savages were about to attack and preparations for defense were begun. The Iroquois appeared on the 21st of March, and opened their attack, but were repulsed with losses. After six days' seige they returned with some slaves which they had made in the neighborhood but who afterwards escaped and came back to the fort.

3. *Tonti Temporarily Displaced.* Just after the close of the Iroquois seige, the commander of the French forces at Michilimackinac, Oliver Morrell, Sieur de La Duryante, arrived at Fort St. Louis with sixty men. When Tonti heard of the contemplated attack of the Iroquois, he sent word to Duryante to come to his assistance and it was in answer to this appeal that he now appeared. Duryante was accompanied by Father Claud Jean Allouez, S. J., whom we have seen had been in the Illinois missions for several years prior to this time, but had to be absent at intervals. These visitors brought unpleasant news to Tonti. They advised him that La Salle's enemies had succeeded in discrediting him in having their own favorites preferred before him. The rights formerly granted to La Salle were wrested from him and turned over to others. Tonti was ordered to give up the fort to De Baugis, and like a true soldier, obeyed the command of his superiors, and "went to Montreal and thence to Quebec."

4. *Action Reversed.* At Quebec Tonti met De La Forest and learned of a reversal of the orders formerly issued. Immediately upon being apprised of the action taken against him, La Salle busied himself with his defense, and so successfully that *Lettres de Cachet* were dispatched from the government, and intrusted to De La Forest by which La Barre was directed to deliver up to La Forest, the lands belonging to La Salle. La Forest also advised Tonti that La Salle was on his return journey to America by way of the ocean to find the mouth of the Mississippi and that he had obtained a command for him (Tonti) who was to go back to Fort St. Louis as Captain of Foot and Governor.

5. *Tonti Returns to the Fort.* In accordance with these instructions Tonti returned to Fort St. Louis and La Forest went back to Fort Frontenac. It was in June, 1685 that Tonti returned. De Baugis who had supplanted Tonti, in his turn retired and left Tonti in command.

6. *Solicitous for La Salle's Welfare.* Not hearing from La Salle, Tonti went to Michilimackinac, in the Autumn and there learned from De Nonville that La Salle was seeking the mouth of the Mississippi in the Gulf of Mexico, and so great was his solicitude for his beloved leader that he resolved at once to go to his assistance. Putting his resolution into execution, he arrived in the middle of January, 1685, at Fort St. Louis and departed from there on the 16th of February with thirty Frenchmen and five Illinois and Shawnoe Indians in search of La Salle. Reaching the Gulf, Tonti sent one canoe towards the coast of Mexico and another towards Carolina to see if they could discover anything. They each sailed about thirty leagues in either direction but were obliged to stop for want of fresh water, but no trace of La Salle was found. With many misgivings the party returned, reaching Fort St. Louis on Jan. 24, 1686.

7. *In the Campaign Against the Iroquois.* When Tonti was in Michilimackinac, the year before, the Governor asked his aid in prosecuting a campaign against the Iroquois. Now that he had done everything he could to find La Salle he felt at liberty to yield to the Governor's request, and immediately upon his return from the Gulf of Mexico embarked with two Indian chiefs to confer with the Governor. Receiving directions to return to the Illinois, he sent word to his savage allies declaring war against the Iroquois, and inviting them to assemble at the Fort. This they did in April, 1687, and after a feast, and war council, he started with such forces as he was able

to gather, on April 17, 1687 for the Niagara country, leaving in all, twenty Frenchmen at the Fort with Belle Fontaine as Governor. The war party grew as it proceeded so that some five hundred warriors completed the journey of two hundred leagues to Fort Detroit which was reached on the 19th day of May. Largely through Tonti's exertions, the fighting favored the French, and with the remarkable faculty for covering distances, Tonti quickly reached the Niagara where he built a fort.

8. *Escorts Father Gravier to the Illinois.* The Iroquois being checked for the present, Tonti started on his return journey, coming home by way of Detroit and Michilimackinac. At Detroit he was joined by Father Jacque Gravier, S. J., coming to Illinois to take the place of Father Allouez, but lately occupied by Father Sebastian Rale in charge of the Illinois missions.

9. *News About La Salle.* On his arrival at Fort St. Louis, Tonti found Abbe Jean Cavelier, the brother of La Salle and others of La Salle's party who had arrived at the Fort in his absence. These visitors, contrary to the fact as Tonti afterwards learned, told Tonti that they had left La Salle "at the Gulf of Mexico in good health." This news rejoiced Tonti and he received his visitors and treated them with every mark of courtesy. Upon their departure in the Spring, Tonti granted them abundant supplies and advanced to Abbe Cavelier a considerable sum of money which the priest said his brother had directed him to procure from Tonti.

10. *Tonti Learns of the Death of La Salle.* After the departure of Abbe Cavelier and the others of his party, and in September of the same year, a Frenchman named Couture brought two Iroquois Indians to Tonti who informed him of the death of La Salle, relating all the circumstances. These tidings so grieved Tonti that he resolved at once to proceed to the site of La Salle's settlement on the Gulf of Mexico and bring back the survivors of the La Salle party, and accordingly he set out on the proposed expedition.

11. *Arrives Near the Site of the Ill Fated Colony.* After a most trying journey Tonti with his greatly diminished party arrived near the place where La Salle and his people were put to death. He visited the Indian tribes in the neighborhood and by boldly charging them with foul play, secured a confession of their guilt.

12. *La Salle's Sad Fate.* For reasons which are very poorly explained, La Salle failed to find the mouth of the Mississippi, and the point where he had in 1682 raised the standard of France and

the cross, with great ceremonies. In searching for them, his ships had sailed beyond the mouth, and were finally driven ashore on what is now Texas. Unable to do better, he set up an encampment, and began exploring the country. On one of his journeys in which he was accompanied by his brother Abbe Cavelier, the priest, Father Anastatius Douay, two nephews, one a cavalier, the other de Morange, and several Frenchmen besides a Shawnoe Indian, two or three of his disgruntled companions conspired to murder La Salle and fearing that La Salle's nephew, de Morange, might interfere with their designs, they killed him. Going to seek Morange, the murderers discharged their weapons at La Salle. "He received three bullets in his head and fell down dead." Thus was the promising life of the great explorer snuffed out in the wilderness, on the 19th of March, 1687. Much saddened Tonti returned to the Fort in September, 1690, and began to consider of his status, now that his superior and friend was dead.

13. *Tonti Petitions the King.* Tonti's status was now uncertain and wishing to know what was his position, he petitioned the King setting forth that he had been in the employ of the French government, beginning as a cadet and continuing in other capacities to the present time, giving the nature of his employment, but that due to the death of La Salle he now finds himself without employment and modestly requests that in consideration of his voyages and heavy expenses and considering also that during his service of seven years as captain he had not received any pay, he asks that he may be assigned to the command of a company, and still continue in the service of His Majesty. The petition was approved by Governor Frontenac, and forwarded to the King. De La Forest who as we have seen was also a lieutenant of La Salle presented a similar petition asking that he and Tonti be given joint control of Fort St. Louis and granted the privileges passing with such control. These petitions were granted by order of the Council of State on the 14th day of July, 1690, and Tonti remained at Fort St. Louis while La Forest conducted a trading station at Chicago.

14. *Tonti a Just Governor.* The policy of federation and pacification of the Indians was continued by Tonti and it seems fair to say that on the plains of Illinois surrounding the Fort on the Rock was gathered the first and only successful federation of Indian tribes that ever existed on the American continent, having for its object peace and progress.

15. *The Composition of the Indian Union.* In Tonti's Indian federation the Illinois predominated. To the number of six thousand they had gathered under the influence of his protection. Scattered along the valley and among the adjacent hills or over the neighboring prairie were the cantonments of a half score of other tribes and fragments of tribes, Shawnoes from the Ohio, Abenakis from Maine, Miami from the sources of the Kankakee, besides Kickapoo, Weas, and others as appears from Franquelin's map of the colony made in 1684. In a report made to the Minister of Marine in Paris it was stated that about four thousand warriors or 20,000 souls were gathered around the Fort. Such was the state within the boundaries of our present commonwealth that Tonti governed with the strictest justice for nearly twenty years.

16. *Life at the Fort.* All the information we have concerning life at Fort St. Louis is contained in the letters of the missionaries who labored there or stopped in passing to confer with the genial governor from whom they always received a hearty welcome. During the twenty years that Tonti dwelt at the fort, he had frequently as his guests Fathers James Gravier, Julien Binateau, François Pinet, and Gabriel Marest, Jesuits, and he was also visited by Abbe Jean Cavelier, Sulpitian, Father Anastatius Douay, Recollect, and Fathers François Jolliet Montigny, Father François Buisson de Saint Cosme, and Father Anthony Davion of the Seminary of Foreign Missions, all of whom spoke in the highest terms of praise of the genial Italian governor and wrote letters in which more or less historical information is contained. The names of some of the prominent French laymen who were in and about the fort have come down to us, amongst whom may be mentioned Rene Robert Cavelier de La Salle, Henri de Tonti, Daniel Greysolon Du Lhut, Greysolon de la Tournette, François de la Forest, Sieur Juchereau St. Denis, François de Boisrondet, Michael Dizey, Pierre Chenet, François Pachot, François Hazeur, Louis le Vasseur, Pierre le Vasseur, Mathieu Marlin, François Charron, Jacques de Faes, Michael Guyon, Andrede Chalneau, Marie Joseph le Neuf, Michael de Grez, Phillippes Ensault, Jean Petit, Rene Fexeret, Riverin, Chanjon, D'Autrey, D'Artigny, La Chesnaye, Poisset, La Porte, Louvigny, De St. Castin. Descendents of several of these may be traced to other regions in the state.

17. *Fort St. Louis Described.* Henry Joutel was an intelligent Frenchman who accompanied La Salle on the fatal trip to Texas, and who was in the party at the time La Salle was murdered. He was also with the party that made its way back to Fort St. Louis after

the murder, and being obliged to remain at the fort for several months on account of the cold winter weather, he employed his time in traveling about and observing the country, and later wrote a narrative which is very interesting. Referring to the fort, Joutel says "Fort St. Louis is in the country of the Illinois, and seated on a steep rock, about two hundred feet high, the river running at the bottom of it. It is only fortified with stakes and palisades and some houses advancing to the edge of the rock. It has a very spacious esplanade or place of arms. The place is naturally strong, and might be made so by art, with little expense. Several of the natives live in it, in their huts. I cannot give an account of the latitude it stands in, for want of proper instruments to take an observation, but nothing can be pleasanter and it may be truly affirmed that the country of the Illinois enjoys all that can make it accomplished, not only as to ornament, but also for its plentiful production of all things requisite for the support of human life."

18. *Tonti's Departure, Subsequent Labors, and Death.* The order of things was changing. In the death of La Salle Tonti lost a powerful friend, who had the faculty of easy approach to those in power. Through La Salle, too, Tonti had gained the strong support and friendship of Governor Frontenac, but Frontenac too was called to his reward. There was constant objections to the granting of monopolies or placing restrictions upon the fur trade, as a result of which the trading post established at Fort St. Louis and Chicago, the privileges of which Tonti and La Forest enjoyed, were abandoned by the home government, and Tonti was directed to go to the Lower Mississippi while La Forest was recalled to Canada. Obedient to instructions Tonti joined D'Iberville who was at the head of the French settlements, near the Gulf of Mexico and again distinguished himself both in the wars with the hostile Indians and in peace by prodigious labors in nursing the yellow fever victims in the settlement. It was in this work of mercy that the bold explorer, warrior, and leader lost his life. His was a noble career, and wholly unrequited. He has received scant credit through the centuries for the beneficent and important labors of his life. No layman connected with the history of Illinois deserves a higher place in the affections and recollections of succeeding generations than Henri Tonti. Like many another worthy forerunner, much of his beneficent work has been forgotten and even his grave is unknown.

JOSEPH J. THOMPSON.

Chicago.

EDITORIAL COMMENT

DOCTOR MELODY CALLED

Right Reverend Monsignor John Webster Melody, D. D., a distinguished clergyman of the Archdiocese of Chicago and a widely known scholar, writer and educator, departed this life after a brief but serious illness on March 7, 1925. The officers and members of the Illinois Catholic Historical Society are especially grieved for that since the inception of the Society seven years ago Monsignor Melody has been a member of the Board of Directors and a firm friend and supporter of every activity of the Society. An extended obituary and appreciation will appear in the next number of the Illinois Catholic Historical Review.

Is History Popular?—Attention is directed to two communications in this number of the Illinois Catholic Historical Review detailing miscellaneous historical information. The first, prepared and compiled by Mr. William Stetson Merrill, Associate Editor of the Review and Assistant Librarian of the Newberry Library, deals with historical notes found in the current magazines and the second by Miss Teresa L. Maher, an advanced and able teacher of the city schools of Joliet, gathering together the historical notes in the current press.

We think these compilations must prove popular as they undoubtedly are very interesting. Mr. Merrill's contributions have been running through several numbers and we have had numerous comments and commendations with reference to them. The present is the first of Miss Maher's offerings and the editor is so well pleased with it that he, by this means wishes to direct the readers' special attention. We feel that many of our readers could help materially by forwarding meritorious historical articles or valuable historical materials which could profitably find a place, in a modified form if necessary, in our columns. Co-operation of this character will be appreciated.

The Church in Illinois Two Hundred and Fifty Years Old.—The eleventh of April, 1925, just past, was the two hundred and fiftieth anniversary of the establishment of the Church in Illinois. On the 11th of April, 1675. Holy Thursday, Father James Marquette, S. J., by the authorization of his superiors, the Church and the civil authorities, officially established the Catholic Church in the "Illinois Country," the name bestowed upon the large territory of which the various tribes of the Illinois confederation of Indians were the inhabitants.

The exact place of the establishment was at what is now known as the city of Utica, on the Illinois River, in what is now La Salle County, Illinois. At the time of the founding of the Church the place was the habitat of the Kaskaskia tribe of the Illinois Indians.

On the occasion of a former journey through what is now the State of Illinois, during which Father Marquette, accompanied by Louis Jolliet and five Frenchmen, discovered the Mississippi River, floated down its course as

far as the Arkansas, returned to the mouth of, and entered the Illinois river and paddled up that stream, he had visited the Indians at this same location and promised to return and established the Church amongst them. This first visit occurred during the month of August, 1673.

The particular foundation established by Father Marquette was dedicated to the Blessed Virgin and named "The Immaculate Conception." From this original establishment grew and developed all the branches and parishes of the territory which became the States of Illinois, Indiana, Missouri, Michigan and Wisconsin and in a relative manner all branches of the Church in all that vast territory of the United States between the Alleghenies and the Rocky Mountains.

Though the Church is since far-flung and wide-spread, yet nevertheless the original foundation still stands. The site of the Marquette foundation remained at what is now Utica until 1694 when it was removed down the Illinois River to what is now Peoria. From there it was transplanted in 1700 to a point seventy-five miles south of what became St. Louis, some twelve miles east of the Mississippi River to the new habitat of the Kaskaskia tribe of Indians. The new Indian settlement took its name from the Indian tribe and the river on which the settlement was made took also the name Kaskaskia. The original name of the foundation, Immaculate Conception, never changed, and the locus has remained near that chosen in 1700 to the present time, the change in the course of the Mississippi River compelling a relocation of the church buildings and grounds to a distance of a few miles.

The Church of the Immaculate Conception, the Marquette Church, then, still stands, a creditable Gothic structure, fully adequate to the parish needs, in the northern part of Randolph County, Illinois. And what a record that foundation has made during its two hundred and fifty years of existence! To say nothing of all that has sprung from it and consider only what the parish records carefully preserved disclose it may truthfully be said that no church establishment in the United States presents a more interesting history.

This writer is unable to tell if any notice or attention was given to the two hundred and fiftieth anniversary of the founding of the Church in mid-America, which occurred on Easter Saturday, this year. He has heard of nothing. He has written more than one-hundred letters to bishops, priests and laymen, and published more than one hundred thousand words in advocacy of special observances of the great day, but all seem to have fallen upon deaf ears. Were it not a matter entirely within the province of the Church and churchmen he would have compelled notice of it as he has done of the anniversaries of Marquette's journeys. But in this matter he was powerless and his efforts were fruitless.

NECROLOGY

MARTIN H. GLYNN

Former Governor Martin H. Glynn, an international as well as a national figure in the fields of journalism, law, government and politics, died unexpectedly at his home in Albany, N. Y., December 14, 1924. People from all walks of life, all professions and all trades gave expression to their sense of loss as they paid their final honor to the man who had done so much to settle the ancient feud between Great Britain and Ireland, and who at the same time had contributed to the welfare of great groups of people while helping make American history.

Mr. Glynn had returned to his home on the night before his death from a hospital in the suburbs of Boston where he had been under treatment for spinal trouble. He complained of great fatigue, arose late the next morning and almost immediately collapsed. Death due to heart disease, probably an outcome of the spinal disease and nervous ailments, came without Mr. Glynn's recovering consciousness.

History will remember former Governor Glynn not only as an American editor and politician but also as the intermediary between Lloyd George and De Valera in the settlement of the Irish question. Mr. Glynn himself regarded his part in bringing the long-standing controversy between England and Ireland to an amicable conclusion to be the greatest accomplishment of his life, overshadowing everything that he had done in American public life.

It was while Mr. Glynn was abroad early in 1921 that he performed his services in aid of peace between Ireland and England. He gave the following account of his work in December, 1921, when he returned to his home in Albany:

"My work in the matter," he said, "started in Rome in a meeting with Bishop Mannix of Australia and others. Bishop Mannix and I also were together in London and worked together there, Archbishop (now Cardinal) Hayes of New York did great work for the cause in Rome. Some day I will write the details of the mission but this is not the time. But this I will say: Through me, Lloyd George invited Mr. De Valera to come to London to try to settle the Irish question without 'exactng promises or making conditions.' He said that if Mr. De Valera would accept the invitation on these terms, the Irish question could be settled, not in one meeting, but in a series of meetings. Mr. De Valera accepted, and it turned out that Lloyd George was right.

"The Prime Minister held that a series of conferences would lead to a settlement without Ireland going out of the British Empire and yet taking her place among the nations of the world. Lloyd George told me that the ambition of his life was to settle the Irish question with the same pen with which he signed the armistice. England has done a generous thing and the Irish people through their leaders have won a glorious victory."

Speaking of Lloyd George's part in the negotiations, Mr. Glynn said:

"He kept every promise he sent to De Valera through me and the world owes Lloyd George a debt of gratitude for what he has done."

When Lloyd George visited America after the war he paid this tribute to Mr. Glynn's part in the Irish negotiations in a speech at Albany on Oct. 6, 1923:

"Governor Glynn and I in a dingy room in London, the office of the Prime Minister, had most unusual conferences of momentous results. He told me very frankly how the Irish people viewed the feud of centuries and what they desired in the way of liberty; how the American people felt on the subject. And I told him, equally frankly, what I believed to be the purpose of Great Britain.

"At the end of those interviews he took my views to the Irish leaders and he brought their hopes and aspirations, clarified, to me. Out of this exchange sprang the new Ireland, the Irish Free State.

"The people of Albany—Governor Glynn's townsmen—should feel highly honored, because no man did more to bring a settlement of the Irish question, no man did more to end the feud that had existed for seven hundred years, than your distinguished fellow-citizen, Martin H. Glynn. And I am glad to be in your city to bear testimony to you of the great help he brought to me."

An editorial in the *New York Times* of Oct. 7, 1923, commenting on Mr. Lloyd George's tribute, spoke of Mr. Glynn in the following terms:

"Without official position he did what no Ambassador could have done. His Irish lineage and sympathy helped him. His unusual acquaintance with Irish and English history equipped him to meet Englishmen and Irishmen alike. His knowledge of American sentiment was particularly clarifying. And in the task of persuading those between whom a feud had existed for 700 years his gift of speech doubtless counted for much."

Mr. Glynn held that De Valera and the other extreme Sinn Feiners were wrong in holding out against the terms of the Irish Free State settlement, and urged the Irish people to support Michael Collins and Arthur Griffith in carrying out the settlement successfully.

Mr. Glynn's "gift of speech," referred to in the editorial on the Irish settlement, made him an orator of national reputation. His greatest forensic feat was his keynote speech at the 1916 Democratic Convention in St. Louis, when Woodrow Wilson was renominated for the Presidency. Mr. Glynn was temporary chairman of the convention.

It was in this speech that Mr. Glynn originated the phrase "He kept us out of war," which many persons believe was responsible for the re-election of President Wilson. Theodore Roosevelt was quoted as saying that Mr. Glynn's speech was the most effective contribution to the literature of the campaign, and was the greatest single factor in Mr. Wilson's re-election. In the speech Mr. Glynn took an advanced position on pacifism, declaring that it was not the custom of the United States to go to war over provocations that admitted of an honorable settlement. He also argued, however, in favor of preparedness for war in case we should need to take up arms.

Although he was Governor of New York State for only a little more than a year, filling out the unexpired term of the impeached Governor Sulzer and being defeated by Governor Whitman, Mr. Glynn was highly commended for the large amount of progressive legislation placed upon the statute books while he was in office.

Governor Glynn gave New York State its first workmen's compensation act. His signature enacted the law providing for the establishment of a land bank system to aid the farmers in financing the operation of their farms. The statute doing away with party conventions and providing for State-wide direct primaries was signed by him. Other important statutes that were enacted through the recommendation of Governor Glynn were measures providing for the use of the Massachusetts form of ballot in New York the election of United States Senators directly by the people; an optional city charter act; appropriation of \$217,000 to pay the farmers for diseased cattle destroyed; establishment of a market commission and a State employment bureau which has agencies in various parts of the State and which aids many thousands of persons yearly to obtain employment, and many other bills, including measures designed to promote the construction of highways in the State.

In his record as Governor, Mr. Glynn was as proud of his economy in managing the finances of the State, and of his common sense methods of administration, as of any of his acts. He maintained that he had saved the State \$11,000,000 during his short term of office. His reform of the finances of the State, according to Francis Lynde Stetson, made him one of the four greatest Governors New York State had had up to that time. The others, according to Mr. Stetson, were Samuel J. Tilden for administrative reform. Grover Cleveland for civil service reform, and Charles E. Hughes for moral and electoral reform.

President Wilson, Samuel Gompers and Nathan Strauss were among the leading public men who paid tribute to Mr. Glynn's record as Governor. Governor Glynn embodied, according to President Wilson, "the cause of progressive legislation and the advancement at every point of the interests of the people." Samuel Gompers, whose death preceded Mr. Glynn's by only two days, said that Governor Glynn had enacted "the best workmen's compensation law on the statute books of any State in the United States or of any country in the world."

Nathan Straus said that Governor Glynn in his short term of office had secured "constructive legislation that places our State in the front rank of progressive States." Mr. Straus particularly praised him for his success in getting the Legislature to pass the direct primary law.

As a Democratic Governor and a Catholic, Mr. Glynn was subjected to the same kind of attack by his Republican opponents as was Governor Smith in the recent campaign. It was charged that Governor Glynn, although he came from up-State, was dominated by Tammany Hall, and that he was under the influence of the Catholic Church in matters of public interest, especially the schools. He denied both these charges most emphatically, declaring that he was his own master, that he was not a Tammany man, that he was opposed to any church interfering with the State and that he was against the use of State money for religious schools.

The attack on Governor Glynn as Tammany-controlled was partly caused by the circumstances under which he became Governor. He had been elected Lieutenant Governor under Governor Sulzer in 1912, having been nominated by the Democratic Party and William R. Hearst's Independence League and having defeated James W. Wadsworth, Republican candidate for Lieutenant Governor and now United States Senator. When Governor Sulzer was impeached, many

persons believed that he had been humiliated because he had refused to bow to the will of Charles F. Murphy, and that Mr. Glynn, who automatically became Governor, would be more tractable. Subsequent events, however, proved that Governor Glynn was never under the Tammany leader's thumb. Otherwise he would hardly have been endorsed for Governor in 1914 or made temporary Chairman of the National Convention in 1916 by President Wilson, who had little love for Murphy. Mr. Wilson made him a member of the President's Industrial Commission in 1919.

Before he became Lieutenant Governor and then Governor, Mr. Glynn had made an excellent record as Controller of New York State and as a member of the United States Congress. He was nominated for Controller in 1906 by the Democratic Party and the Independence League, and defeated Morton E. Lewis of Rochester.

During the panic of 1907 Mr. Glynn displayed great executive and financial ability as Controller. New York State had \$22,000,000 in banks and trust companies at that time. The Controller personally took charge of the situation and protected the State against loss of a single dollar. When he became Controller he had compelled all State depositories to give surety company bonds instead of personal bonds to protect the State funds. In this panic this change proved most effective. Banks in which were deposited some \$800,000 of State money closed their doors, yet every cent of that sum was paid into the State Treasury within sixty days.

Mr. Glynn's election to Congress occurred in 1898 from the Twentieth Congressional District (Albany) and he served until 1901. He was only 25 years old at the time of his election. His record in Congress was officially commended by the National Association of Letter Carriers, the National Encampment of the Grand Army of the Republic, the Patrons of Husbandry of New York State and several labor organizations. He was appointed by President McKinley in 1901 as a member of the National Commission of the Louisiana Purchase Exposition.

His entry into public life resulted from an interest in politics inculcated in him by newspaper work. Born in Kinderhook, near Albany, on September 27, 1871, he received his early education in the public schools, was graduated from St. John's College, Fordham, in 1894, and became a reporter on the *Albany Times-Union*. Studying law between times, he was admitted to the bar, but never practiced law to any extent. He became managing editor of the *Albany*

Times-Union in 1895, and later became editor and owner of that newspaper. He sold the paper last April to Mr. Hearst, but remained as editor and publisher.

Except for illness, Mr. Glynn might have nominated Governor Smith for the Presidency in the Democratic National Convention last June. He underwent an operation for the removal of his tonsils, however, shortly before the convention.

Mr. Glynn married Mary C. E. Magrane, daughter of Mr. and Mrs. P. B. Magrane of Lynn, Mass., in 1901. They had no children. The funeral services took place on December 17th at the home and in the Cathedral of the Immaculate Conception. Martin H. Glynn died as he had lived, a consistent and conscientious Catholic.

KAELEN KING, M. A.

BOOK REVIEWS

The Rockford Diocese in History.—The diocese of Rockford is the youngest diocese in the State of Illinois. It was erected September 23, 1908 and Right Rev. Peter James Muldoon, D. D., was appointed the first bishop. This distinguished prelate still presides over the diocese which has made wonderful strides.

The diocese has a Catholic population of about sixty-five thousand, about one hundred and thirty resident priests, nearly eight thousand students in its educational institutions, eight hospitals, two homes for the aged and one orphan asylum. It comprises the counties of Jo Daviess, Stephenson, Winnebago, Boone, McHenry, Carroll, Ogle, DeKalb, Kane, Whiteside, Lee and Kendall and covers a territory 6,867 square miles.

Reverend Cornelius J. Kirkfleet, Ord. Praem, one of the distinguished pastors of the diocese is the author of the History of the Diocese of Rockford, and the John Anderson Publishing Company, 511 North Peoria Street, Chicago, is the publisher.

Father Kirkfleet has several other historical and biographical works to his credit and displays a satisfying familiarity with history writing. The five hundred pages of the well-printed book are replete with interest and one could wish that the history of each diocese throughout the jurisdiction of the Church could be so well detailed. What a splendid general history of the Church could be prepared from such mines of source material.

There were many good subjects for the writer of this history. To begin with the spiritual head of the diocese, Bishop Muldoon, is one of the most distinguished prelates in America and has been an actor and leader in many of the most important events and movements of his time. Again, the late war focused attention upon the Rockford diocese especially by reason of the fact that Camp Grant, almost the greatest of the World War cantonments, was located here and near the episcopal city. To the thousands of service men congregated at Camp Grant and to the other thousands of visitors Bishop Muldoon was the unofficial but much beloved father of the camp, and his priests and people were, the guides, philosophers and friends of the boys and their people.

Father Kirkfleet tells all this in a most pleasing way and much more. The bishop, the priests, the people, Protestant as well as Catholic, pass in review before the reader and one finishes reading

the book with satisfaction and gratitude that another excellent record has been preserved.

Fifteen Hundred Years of Europe.—The above is the title of a new book of some six hundred pages just issued by the O'Donnell Press of Chicago and we feel safe in saying one of the best made books coming from the press in recent years.

We are sure that not many readers of the present day have read or seen many books like this one. It cannot be said that it follows ancient or modern styles or even that it fits in between. One would at once recognize that it was written by an author who thought in some other language and wrote in the English. While the book concerns itself with history one must constantly keep reminding himself that he is studying history or he may think he is dealing with philosophy or psychology or maybe romance.

An inability on the part of most of us to square this work with straight history or at once to grasp the plan or sequence detract nothing from the merit of the book. These difficulties but call for an acuter perception and a deeper study, which will be rewarded if diligently pursued.

The author of the book is Rev. Julius E. De Vos, a distinguished clergyman and scholar of the Archdiocese of Chicago. It is the product of half a lifetime of study and research and will be amongst the collection of publications of permanent worth. For interesting information it will rank with such works as "Wells' Outline of History," Van Loon's "Story of Man," and other works of that nature, but will be found free of the foolish philosophy, so called, which disfigures these works.

"Fifteen Hundred Years of Europe" should find a place in every collection of valuable books.

The Church in Virginia (1815-1822).—By the Rev. Peter Guilday, Docteur es sciences morales et historiques (Louvain), Professor Church History, Catholic University of America, President, American Catholic Historical Society, Philadelphia.

Doctor Guilday, the Dean of Catholic historians in America, has fully sustained his character for accuracy and exhaustiveness in the preparation of his late work, *The Church in Virginia, (1815-1822.)*

The record of these seven years is a painful one and most distressing for the Church. It is, as set down by Doctor Guilday, the

complete story of the "trustee system" which had such a baneful effect in the early days, and at the same time a demonstration of the virility of the Church which survived and eventually flourished in spite of the assaults from within upon its very existence.

Most of the source material used by Doctor Guilday is for the first time brought to light and the student of history revels in the wealth of original documents woven into the narrative by the author.

General history has profited much by Doctor Guilday's "Introduction," which occupies, with copious foot notes, thirty-five of the more than two hundred pages of the book. It is in the "Introduction" that Doctor Guilday details the "emancipation" of the Church. Under colonial laws the Catholics and the Catholic Church were practically proscribed in all the colonies. The Declarations of freedom and of rights abolished religious discrimination and the declaration of Virginia in the Convention of 1776, proposed by Patrick Henry and set forth in George Mason's Bill of Rights, quoted by the author is refreshing after the decades of intolerance and bigotry. It read: "The fullest toleration in the exercise of religion, according to the dictates of conscience, unpunished and unrestrained by the magistrate; unless under color of religion any man disturb the peace, happiness or safety of society."

It was a provision of the disestablishment of religion, however, that brought about the baneful "trustee system." The Virginia constitution when adopted prohibited absolutely the grant of any "charter of incorporation . . . to any church or religious denomination," thus practically forcing the churches to hold their property by trustees.

This splendid publication is a virtual digression or bypath from Doctor Guilday's monumental "Life and Times of John Carroll." To include it in his larger work would lead him too far afield, but to fail to publish the immensely important matter that was so intimately connected with the early history of the Church in the days of Bishop Carroll and those immediately following would have left an awkward situation to say the least. Now, thanks to this painstaking and indefatigable author we have the last word on both these important topics.

The Jesuits in New Orleans and the Mississippi Valley.—By courtesy of Hon. W. O. Hart, a distinguished non-Catholic lawyer and scholar of New Orleans, the editor of the *ILLINOIS CATHOLIC HISTORICAL REVIEW* is in receipt of two copies of the valuable book

entitled as above, one for the ILLINOIS CATHOLIC HISTORICAL SOCIETY and one for the editor.

Rev. Albert Hubert Bivier, S. J., is the author and the work bears the imprimatur, "John W. Shaw, Archbishop of New Orleans," and the imprimi potest, "E. Cummings, S. J., Praep. Prov. Neo. Aurel."

The author says that "the scholastic year 1923-1924 is a notable one in the life of the Society of Jesus in Louisiana. It recalls the 250th anniversary of the discovery of the Mississippi by Father James Marquette, S. J., the bicentenary of the founding of the first mission of the Jesuits in Louisiana, the 160th anniversary of their expulsion from Colonial France, the centenary of their return to the Mississippi, the Diamond Jubilee of the beginning of the Church and College of the Immaculate Conception in New Orleans, the 50th Anniversary of the enthroning of the historic statue of the Immaculate Virgin along with the erection of the glorious bronze altar in the church and the twentieth anniversary of founding of Loyola. "Such a striking array of anniversaries, it appeared to me," says Father Bivier, "deserved some notice. . Hence this humble and unpretentious sketch of the lives of these heroic missionaries, who suffered and died to spread the kingdom of Christ on the banks of the world's greatest river named by Marquette, "The Immaculate Conception."

And so the author proceeds through 175 neatly printed pages to tell the story of the Jesuits in New Orleans and the Mississippi Valley in a very interesting manner. Everyone fortunate enough to have the opportunity will profit by reading Father Bivier's book.

GLEANINGS FROM CURRENT PERIODICALS

Louisiana Historical Material.—The Newberry Library has recently acquired a complete set of the *Louisiana Historical Quarterly* from January, 1917, to date. In looking through the volumes one comes upon much material dealing with the Spanish and French period of Louisiana history, which is of especial interest to Catholic historical students.

"Bernardo de Galves' diary of the operations against Pensacola," translated from a pamphlet belonging to Mr. Gaspar Cusacks, is printed in volume one. "On October 16, 1780, General Bernardo de Galvez led the Spanish forces against Pensacola. The expedition resulted in the defeat of the English arms which furnishes Louisiana history with her claim of participating in the American Revolution." An early but remarkably comprehensive bibliography of works relating to Florida and early Louisiana by A. L. Boimare, published in full in the same volume, includes one hundred and ninety titles, accompanied by notes in French written by the author. This list was prepared in 1853 by Boimare while librarian at New Orleans.

"Contest for Ecclesiastical Supremacy in the Valley of the Mississippi, 1763-1803," by Clarence W. Bispham of the Louisiana Historical Society is a rather hectic treatment of the rival activities of the Jesuits and the Capuchins in that part of New France. It professes to be based upon original documents calendared in the Carnegie Institution's "Guide to the Materials for American History in Roman and Other Italian Archives." The Catholic student may make sober use of the material here brought together without necessarily accepting the editor's somewhat lurid narratives of events, some of which he claims to have been "shrouded in mystery." The Catholic Encyclopedia, commenting upon what a Louisiana historian, Gayarré, calls "The War of the Capuchins and the Jesuits," says: "The archives of the diocese, as also the records of the Capuchins in Louisiana show that it was simply a question of jurisdiction which gave rise to a discussion so petty as to be unworthy of notice."

"The Ursulines of Louisiana" is an address at the centennial by the corresponding secretary of the Society, Mrs. Heloise Hulse Cruzat; "the share women took in its establishment," she calls it. A translation is given of the treaty of the Company of the Indies with the Ursulines, September 13, 1726. Passages are quoted from

contemporary letters describing the early life of the Community. Clarence W. Bispham, in his paper on "Fray Antonio de Sedella," (Jan. 1919) reviews Dr. Shea's adverse judgment upon the character of this early vicar-general of Louisiana, as Shea gives it in his "History of the Catholic Church in the United States," vol. 2. "If Shea was right," he says, "then the people of New Orleans were all wrong, and their loves and admiration for this venerable priest were misplaced." "A History of the Foundation of New Orleans (1717-1722)," a complete work by Baron Marc de Villiers, appears in the April, 1920, issue, translated from the French by Warrington Dawson.

"The Founding of Biloxi" is the title of an address by Andre Lafargue printed in the October, 1920, number. Biloxi, founded in 1699, "was the first white settlement effected in territory named after the Great Louis," and is associated with the names of Iberville and his brother Bienville.

"One of the items eagerly sought by collectors of printed matter concerning the history of Louisiana is the report made by Charles Gayarré, Secretary of State of Louisiana, to the Legislature of 1850," writes Henry P. Dart in the October, 1921, issue, "covering his official effort to obtain copies of Spanish documents of an historical nature regarding Louisiana during the period of Spanish dominion. This has been long out of print and is practically inaccessible." The Report is reprinted in the same number.

"Records of the Superior Court of Louisiana," "Index to the Spanish Judicial Records of Louisiana," "Cabildo Archives," are the titles of three series of documentary material of interest to the student of Louisiana history, which have been appearing in installments in successive issues of this quarterly. The Society seems to be animated with the spirit of loyal interest in the history of the lower Mississippi Valley and with a desire to present the results of scholarly research with impartiality.

The Acadians.—"Notes on the Fate of the Acadians," by C. E. Lart, which appears in the *Canadian Historical Review* for June, 1924, contains extracts from various unpublished documents in French and Canadian archives relating to the removal of the French inhabitants of Acadia in 1755. A "Mémoire sur les Acadians ou François Neutres" recounts (in French) their story as follows:

"The French neutrals were settled on the River Annapolis where they formed a population of about 3,000 families. They were ceded

to the English by the Treaty of Utrecht and kept their churches, their priests, and the free exercise of their religion. Surrounded by English they persevered in an inviolable attachment to French and to their religion and this was the cause of their ruin and of all the misfortunes which they suffered from that time. They refused to take the oath required of them because this oath attacked their religion. The English treated them as seditious and availed themselves of this pretext to inflict upon a people whose attachment to their country and to their religion was their only crime, cruelties for which humanity blushes." A circular letter from the Governor of Nova Scotia, dated August 11, 1755, recites "the refusal of the inhabitants to take the oath of allegiance within one year from the Treaty of Utrecht; the fact that they pretended neutrality but continually furnished French and Indians with intelligence, quarters, provisions, and assistance in annoying the government." Such were the "two sides" to this question. One is tempted to blame King Henry VIII as ultimately responsible for the sorrows of "Evangeline." The distribution of the Acadians among the American Colonies is better known than the fortunes of parties that were settled in France on Belle Isle off the coast of Brittany, and at the English towns of Bristol, Falmouth, Southampton, Plymouth, Liverpool and Penhryn, regarding which the documents examined give us details.

The Carroll Letters.—The *Maryland Historical Magazine*, published under the authority of the Maryland Society, is printing the Day Books and Letters of Charles Carroll of Annapolis, father of Charles Carroll of Carrollton, who was a signer of the Declaration of Independence. Those of the son are to follow later. These precious documents are in the possession of Alexander Preston, who permits the society to print them in its magazine. "They extend from 1716 to 1760," writes the editor, "and afford an insight into matters economic, political and social rarely, if ever before, presented for this period."

Editions of "Thayer's Conversion."—The latest volume of Transactions of the Colonial Society of Massachusetts, for 1922-1924, contains a learned paper by Percival Merritt entitled: Biblical Notes on "An Account of the Conversion of the Rev. John Thayer." Born in Boston, May 15, 1758, John Thayer, educated at Yale College, licensed to preach and serving as chaplain at Castle William and as

private chaplain to Gov. John Hancock, visited Rome while the Revolution was still in progress and was led by divine grace to become a Catholic through his conversations with two Jesuit priests there. After making his studies at the Seminary of Saint-Sulpice in Paris, he returned to his native land and became assistant pastor, later sole pastor, of the Church of the Holy Cross in Boston. He afterward served as a missionary in parts of New England, Virginia and Kentucky, returned in 1803 to Europe, and died at Limerick, February 17, 1815. His own account of his conversion was printed in June, 1787, at London. At the beginning of the Account he wrote: "Both my conversion and my solemn abjuration at home, were public. Passing afterwards into France I related my story, or rather that of Divine Providence in my regard, to a great number of respectable persons, who wished to know the particulars of it. I was afterwards strongly solicited by some friends to send it to the press for the edification of Christians and for the greater glory of God. Yielding to their reasons and their authority, I now, by their advice, give it both in English and French, in favor of those who only understand one of these languages." Facsimiles are given showing title-pages of several editions of his "Conversion," in both English and French, and extracts from letters written to his brother. A check-list indicates the date, place of publication, language, edition and present location of thirty-nine editions. The book has been translated into French, Spanish, German and Latin. Father Thayer left a small legacy to be used to found a convent in Boston. "Inspired with this wish the three daughters of a merchant named James Ryan, with whom he lived in Limerick, emigrated to Boston (1819) and there founded the Ursuline Community, whose convent, Mount Benedict, near Bunker Hill, Charlestown, was burned and sacked by an anti-Catholic mob on the night of 11 August, 1834." (Cath. Enceyl. xiv, 557.)

A Spanish Public School in Louisiana, 1771.—Documents bearing upon an unsuccessful effort of Spain to establish free schools in Louisiana in the last quarter of the eighteenth century are translated in the *Mississippi Valley Historical Review* for March, 1925, the documents having been discovered by the translator, David K. Bjork, in the Archivo General de les Indias. The Spanish Minister of the Indies, Arriaga, in a letter dated Madrid, July 17, 1771, writes to Governor Unzaga: "The King has resolved to establish schools in the Province of Louisiana in order that the Christian doctrine,

elementary education and grammar may be taught." Enclosed with the letter was a contract binding each teacher to remain for fifteen years in the Province; each to receive six thousand reales de vellon (a real de vellon was two and a half penny); "that for no reason, pretense of claim are we to receive a fee, gift or friendly present from the parents or relatives of the children;" each teacher binding himself also "to take care to preserve and not to allow to go astray any book from the little library which the goodness of the King orders to be established in the house which the Governor may designate for the school-rooms or lecture-halls, taking an inventory of them, in order that the number of them may always be known;" and lastly the teachers binding themselves to teaching the first pupils "the Spanish language, the rudiments of religion and Christian piety, and to inspiring in the minds of all principles of love, respect, and obedience to our Sovereign. The list of books accompanying the aforesaid letter includes seven Spanish titles, five French, and fifty-one Latin; a second list gives the titles of the school-books which are to be sold to the pupils. The effort of the Spanish monarch to establish Spanish schools among the population predominately French failed because the parents insisted on sending their children to French schools.

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LOUIS PHILIPPE'S GIFTS TO BISHOP FLAGET OF BARDSTOWN, KENTUCKY

While Louis Philippe of France was Duke of Orleans (1824), he gave to the saintly Bishop Benedict Flaget of Bardstown, Ky., valuable paintings and church furniture, with which to grace the sanctuary of the Bishop's Cathedral in Bardstown. When the articles arrived (1826), United States officials levied the full duty on them, although they were free gifts and not within the intent of the revenue laws of the time. But the customs' officials of that period chose not to take this view of the matter.

Finally, interested individuals in the Bishop's diocese took the matter to Congress and a bill was drawn up in 1828 which "authorized the remission of the duties on certain paintings and church furniture presented by the King of the French to the Catholic Bishop of Bardstown, Kentucky."

The bill came up for a third reading on the floor of the House of Representatives on Monday, March 19, 1832. Mr. Hogan of New York, arose and "regretted that he felt it his duty to oppose the passage of the bill." Among other things he said that "The bill proposed to promote no national interest—it addressed itself to the mere liberality of the House. Did our Constitution recognize any connection between Church and State?" Then Representative Charles Wickliffe of Kentucky, a non-Catholic spoke as follows:

"The duty of defending the principle involved in this bill devolves upon me, and I will detain the House but a very short time in its discharge. About four years ago I presented the application of a worthy individual whom the bill proposed to relieve. That application had always met with the approval of the Committee on Ways and Means and the bill had passed this House twice without objection, but was never acted upon in the Senate for want of time.

"Mr. Speaker, the House will pardon me while I trespass long enough to do justice to a worthy man, Bishop Flaget; he is my constituent and friend. He is a man who has devoted a life of near seventy years in dispensing acts of benevolence and the Christian charities. He was once a resident of this district, having under his charge the valuable College of Georgetown, where his labors in the cause of morality, science, and religion will long be remembered by all who knew him. His destiny, or the orders of the Church to which he belongs, placed him at the head of the Catholic College in Bardstown. . . . Connected with this institution is the Cathedral or Church. The expenditures incident to these establishments have been more than equal to the private means and contributions devoted to the purposes of the institution, and its founder has felt, and still feels, the consequent embarrassments. These have been in some measure, relieved

by considerable donations of church furniture and college apparatus from persons in Italy and France.

"The duties upon such articles have been remitted heretofore by the liberality of Congress. The articles upon which duties have been paid, and which the bill contemplates to refund, consist of paintings and other valuable articles, presented some years since by the then Duke of Orleans, now King of the French, to the Bishop of Bardstown. He could not refuse to accept the offering; by accepting, however, he had to pay the duties. The articles were not brought into this country as merchandise, do not enter into the consumption of the country and therefore do not, I humbly conceive, fall within the principle of your revenue system. They are specimens of art, and taste, as ornaments to a house of public worship.

"I trust, Mr. Speaker, that the circumstance that this application is in behalf of a Catholic bishop will not prejudice the mind of any members of this House. I would extend this relief to any church or public institution and to none sooner than the Catholic. I live among them. They are, like other denominations, honest in their religious opinions, content to worship in the mode their education and habits have taught them to believe was right, and which their judgments approve. They are honest, industrious, and patriotic citizens, devoted to the free institutions of the country. I mean not to say that they are more so than any other denominations; certainly they are not less patriotic and liberal in their opinions and practises than others of my constituents.

I hope the gentleman from New York will withdraw his opposition to this bill; the amount involved is small, but it is to the very worthy man, Bishop Flaget, at this time of much consequence. At least, I shall look with confidence for the judgment of this House in favor of the passage of the bill."

From "Abridgment of the Debates of Congress" from 1789 to 1856, from Gales and Seatons annals of Congress; from the Register of Debates; and from the official reported debates of John C. Rives. By Hon. Thomas H. Benton (of Mo.). D. Appleton & Co., N. Y. 1857.

Volume eleven, p. 639, March 19, 1832, contains the speech of the Hon. Charles Wickliffe of Kentucky to set aside the duty on pictures and other church furniture presented to Bishop Flaget by Louis Philippe, King of France. In the working of the bill and also in the speech of Wickliffe it is stated that these articles were given by Louis Philippe.

In the preface to his voluminous work Senator Thomas Benton calls attention to the fact that his authorities are beyond question and have been approved by President Madison and also by members of Congress. He writes: "The title page discovers the source from which this abridgment is made, and shows them all to be authentic and reliable,—well-known to the public and sanctioned by resolves of Congress."

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Of ILLINOIS CATHOLIC HISTORICAL REVIEW, published quarterly at Chicago, Illinois, for October, 1924.

STATE OF ILLINOIS, COUNTY OF COOK—SS.

Before me, a Notary Public in and for the State and county aforesaid, personally appeared, Joseph J. Thompson, who, having been duly sworn according to law, deposes and says that he is the editor of the Illinois Catholic Historical Review, and that the following is, to the best of his knowledge and belief, a true statement of the ownership, management, etc., of the aforesaid publication for the date shown in the above caption, required by the Act of August 24, 1912, embodied in section 443, Postal Laws and Regulations, printed on the reverse of this form, to-wit:

1. That the names and addresses of the publisher, editor, managing editor, and business managers are:

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JOSEPH J. THOMPSON, Editor.

Sworn to and subscribed before me this 2nd day of October, 1924.

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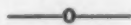
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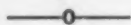
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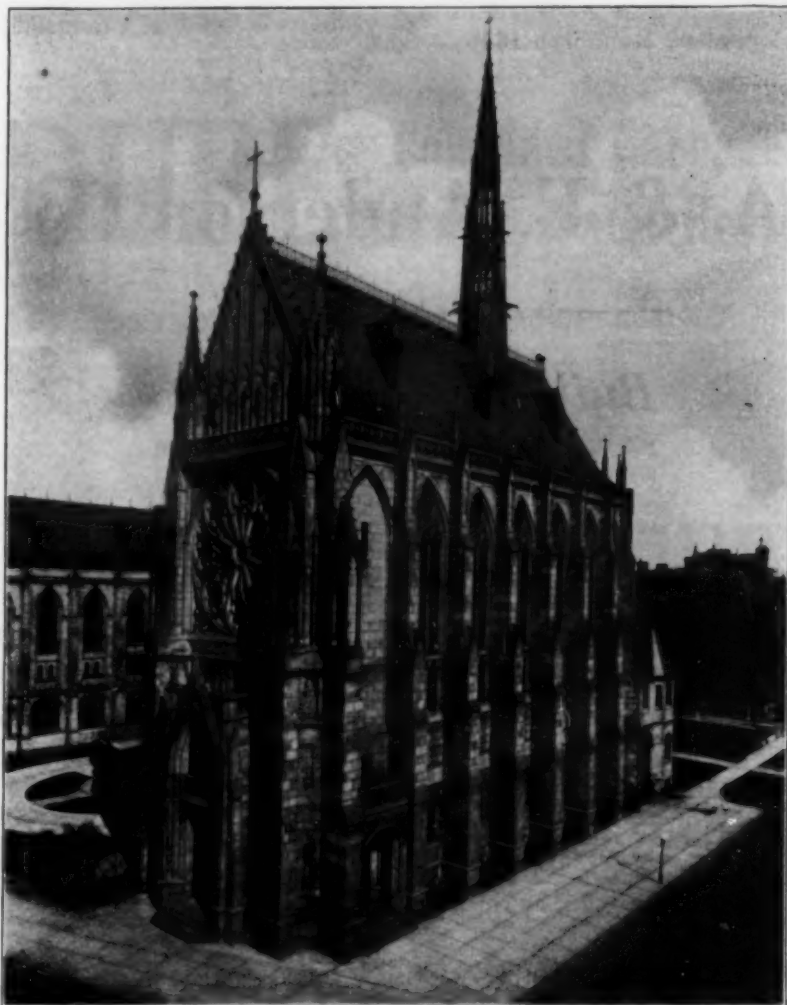
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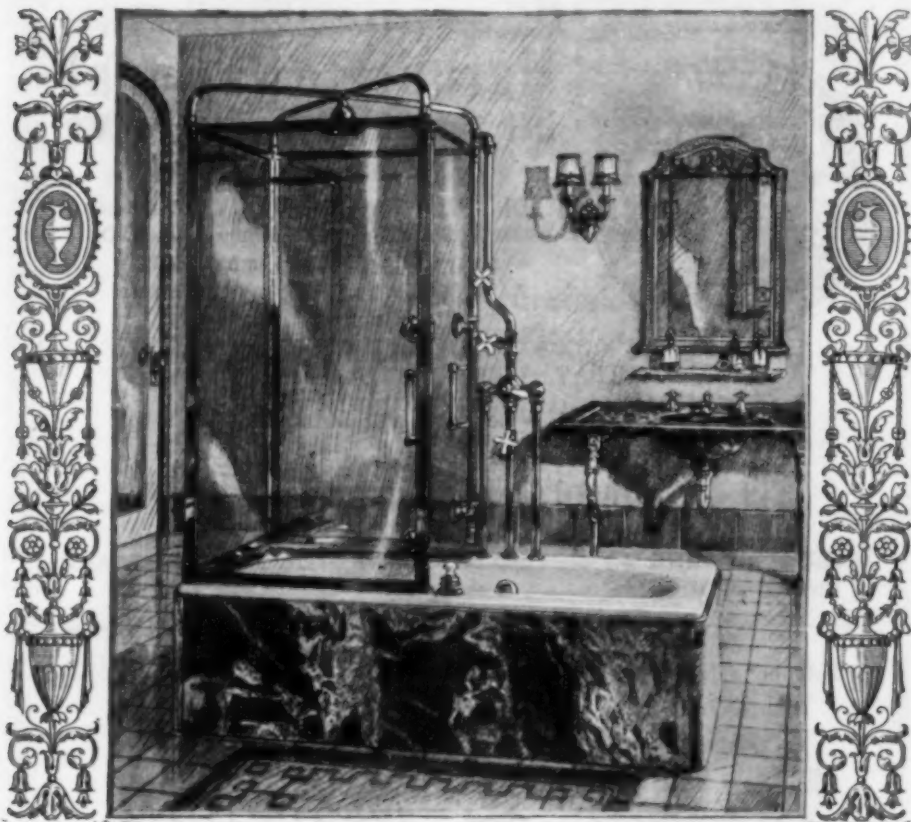
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AUGUST 24, 1912,

Of ILLINOIS CATHOLIC HISTORICAL REVIEW, published quarterly at Chicago,
Illinois, for October, 1924.

STATE OF ILLINOIS, COUNTY OF COOK—SS.

Before me, a Notary Public in and for the State and county aforesaid, personally appeared, Joseph J. Thompson, who, having been duly sworn according to law, deposes and says that he is the editor of the Illinois Catholic Historical Review, and that the following is, to the best of his knowledge and belief, a true statement of the ownership, management, etc., of the aforesaid publication for the date shown in the above caption, required by the Act of August 24, 1912, embodied in section 443, Postal Laws and Regulations, printed on the reverse of this form, to-wit:

1. That the names and addresses of the publisher, editor, managing editor, and business managers are:

Publisher, Illinois Catholic Historical Society, Chicago, Ill.

Editor, Joseph J. Thompson, Chicago, Ill.

Managing Editor, Joseph J. Thompson, Chicago, Ill.

Business Manager, Francis J. Rooney, Chicago, Ill.

2. That the owner is: The Illinois Catholic Historical Society, Chicago, Ill., Rev. Frederic Siedenburgh, S. J., Pres., Chicago, Ill., J. P. V. Murphy, Treas., Chicago, Ill.

3. That the known bondholders, mortgagees, and other security holders owning or holding 1 per cent or more of total amount of bonds, mortgages, or other securities are:

None. Corporation not for profit.

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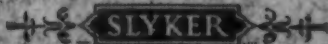
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